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THE HOPE OF HIS CALLING;

OR,

THE ANOINTED LIFE.

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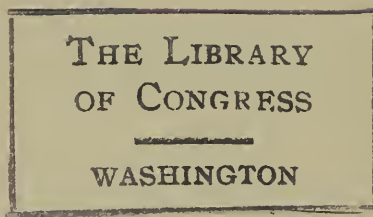
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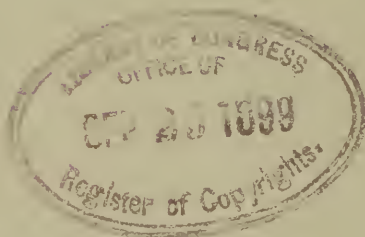
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INTRODUCTION.

The experience of spiritual people is identical except in degree. There is, in fact, but one highway of holiness, but it has many mile boards, and men have made many side tracks about it. The Christian life from alpha to omega is a given life—a life from God—and it is exactly the same in every one, so far as the experiences involved in it are concerned. It has a beginning, and ordinarily a long line of development. Jesus' life—the substance of spiritual life—is a distinctive and perfectly defined thing in the world of spiritual entities. If we walk "even as He walked," we must of necessity walk as each other walks. If we walk "in His steps," our feet must all alike press the same footprints. Now, we may tramp around a great deal, and make many tracks of our own in getting to and trying to follow this life, but none of these side tracks are of course any part of the divine life in us.

If in every instance the servant is to be "as his master," then the various servants must in that respect be alike themselves, and in that respect only are they truly Christian. Christian experience therefore is, and ever has been, an identical experience in all its details. The way from a "babe in Christ" to a full grown man in Christ, is a way that has undergone no changes in all the ages. It has no forks, nor high cuts, nor parallels. It is one way—the "straight and narrow way," so straight and narrow that his feet who travels it must fall successively in the footprints of Jesus, and of all who have followed Him in the past.

Why, then, should there be so much confusion among us, so many theories and dogmas? How does it happen that spiritual people, who have gone far on the great highway, and who have an identical experience so far as they have gone, should take such pains to differentiate themselves from each other, and to explain that they do not hold to the same theory of holiness and would not be confounded with each other? This is a question for good people to think about, and, if possible, to account for and correct. Reasoning from our premise that two lives cannot be like Jesus' life and be different from each other, that two travelers cannot "walk by the Spirit" "even as He walked," "in His steps," and travel diverging highways, we believe, and cannot help believing, that in the degree we are in fact Christian—Christ-like—in experience and walk, we are like each other; and, believing this, we think we might and should know each other better, and entertain views more in common, and certainly in greater charity towards each other. Why may we not hope for the prayer of Jesus that we "may be one" to find fulfillment not in unity of experience only, but in unity of co-operation in his service?

Our wish and effort has been, without giving intentional offense to any, to be a blessing to all our fellow-travelers, by accounting for misapprehensions, misnomers, and unwarranted distrust among those who have an identical blessing, and have pressed each other's footprints, as well as the Master's, in every step taken along the highway of righteousness.

There is but one way to do this, and that is "by manifestation of the truth." There is no occasion for a timidly cautious, or conspicuously compromising

method of dealing with questions. Nobody is, or should be, asked to concede anything of his own convictions. Men must be made to see things before they will or should embrace them. Hence a man should think he has something to show to his brethren before he has a right to ask their attention, and, so believing, should boldly and reverently, with the expectation that his motives will be appreciated, and the matter of his book given a fair and impartial examination by those who are as anxious as himself to see and embrace the truth concerning every proposition touching our most holy faith, seek to make his thoughts plain, that they may be weighed and judged by his fellows and given such influence in their lives as they seem to them to deserve. When this is done our mission is accomplished. We can ask nothing more. We have no right to.

In such a spirit these pages have been written and are now presented to the public. In preparing them there has never been a thought of promoting, or retarding, the interests of a denomination. We have, without apology or cringing, discussed any and all questions incidental to the main thread-thought of the book, that have presented themselves to our mind, and in doing so have unhesitatingly said whatever we believed to be true. But we have in all cases done so with reference to the subject matter in hand only, and not as the apologist, or propagandist of a sectarian belief. These are things we care very little about. We are not only not sectarian, but are anti-sectarian. The question as to what any denomination believes or disbelieves, or as to what effect a sentence will have on the interests of any ecclesiastical organization, does not

exert a feather's weight with us. The age of ecclesiastical straight jackets is passed. We have tried, with an unfettered mind, to write in the interest of truth, and have given no thought as to what is believed by others. We have done this, not that we lack respect for the views of our fellows, but that we think every one should speak the convictions of his own mind, and that beyond this he will, perhaps, advance the interests of truth more by silence than by rehashing what has been thought out by others, and has not been so far digested and assimilated by himself as to become his own also.

If it be true that Christian experience is always and in all persons the same, then apparent differences between believers can be accounted for only by the various explanations given as to the nature, causes and effects of these experiences. And this is no doubt the fact. Devout people of varying shades of belief on non-essential questions such as differentiate orthodox denominations; honest, humble and sincere people, who, it may be from mental moulding and environment, have not so much as questioned the certainty of the correctness of their theological belief in general, hunger and thirst after righteousness, and despite errors of belief in minor matters enter into great blessings, finding new and rich experiences of grace. These blessings are explained and accounted for, and their probable duration, and after effects discussed, under the influence, often unconscious, of former general theological beliefs. An Arminian and a Calvinist have an identical experience, and yet so divergent may their notions be as to its nature, causes and effects, present and prospective, that each will be careful not to be classed with the other. What a pity that the religious world has

thought best to fix such rigid and inflexible fetters upon thought that from the influence of mental moulding and environment, exactly the same thing in fact and truth will appear so different to brethren that each will be afraid of the other's experience. Am I reminded that my own views will be affected in the same way? I will not deny that, unconsciously to me, it may be so. The very atmosphere in which we are raised is impregnated with the peculiar views that happen to prevail in the vicinity. We breathe them into our lives, and are liable when unconscious of the fact to be more or less influenced by them. The chief general deductions of my book, however, are such as most spiritual people of all schools accept, and they are accounted for without the consciousness of denominational bias. It is not expected that any reader will see things in detail as they have presented themselves to me. My hope is that each may, from many things said, find something that will edify, and nothing that will injure or tear down. Spiritual people have an experience to support them, and they know it. This is simply a fact in their lives. It is a matter of consciousness and does not depend upon the support of reason any more than the consciousness of sight depends upon it. Whether, therefore, they can agree with me in the matter of explaining this experience or not, they will see a kinship of spirit, and will continue as before to have the benefit of the experience itself. Credit me, then, with having the interests of every brother at heart, whatever may be his denominational name, and with sincere and fervent desire to do as much good to all as possible, and harm to none, and I am content to leave all else to your Christian judgment.

THE HOPE OF HIS CALLING.

THE SPIRIT OF WISDOM AND REVELATION.

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that you may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe.”¹

This prayer furnishes a basis for faith in asking great things for ourselves and others. It is offered by an inspired apostle, whom we suppose knew what were proper subjects of prayer, and the manner and matter of acceptable prayer. He must, at all events, have prayed in the Holy Ghost in this instance, for his prayer, which need not have been recorded, so far as its answer is concerned, is nevertheless made a part of the scriptures and handed down to us without an intimation that there is anything at all wrong in it. It is a scriptural, and, therefore, an acceptable prayer. Hence we come to its study with one of the most important questions that arise to weaken faith, settled in our favor: the things asked for, are things God wills we should have. They belong alike to the inheritance of

¹ Eph. i. 17-19.

all saints. As a necessary inference, however, we may learn also, that they are to be obtained only as gifts in answer to prayer. Paul asked that they might be given "a spirit of wisdom and revelation in the knowledge of Him." Notice that the request is not for specific knowledge. It was not for the Spirit Himself. They already had Him. He was in the "inner man" with power to do all things for them, and was, no doubt, doing many and great things for them. He had not left them in darkness. They had the light of life, and not a little knowledge of spiritual things. But here was a spiritual gift they did not have. He had not, in a definite and specific way, become to them a spirit of wisdom and revelation.

There is a wide difference between the reception of specific revelations and the gift of a spirit of revelation. The latter involves the thought of an abiding teacher that is constantly, and permanently, to reveal to them the otherwise unlearnable things of God. What was it but the gift of an especial anointing of the Holy Ghost as the "Spirit of Truth" to become to them a constant and wonderful teacher, and revelator in spiritual things, that He might thenceforth, in a special and fuller sense than hitherto, open to them the scriptures?

Let us consider that such a gift does not necessarily involve revelations not already contained in the written word, but rather, the "eyes of their understanding being enlightened," they see the truths already revealed in the Bible. Wandering without light in a dark cavern of the earth, I might pass many treasures. I tread upon gold dust and diamonds and all manner of precious stones. But I do not know it. The treasures are there in exhaustless abundance. They are mine

just for the taking, but I do not see them. Let me strike a light, and behold how the room glistens and sparkles. Priceless treasures at once open to me. They are at my very hands, and I have nothing to do but to reach forth and appropriate all I can need. Yet there is nothing there that was not there before. Neither is it any nearer to me, nor any more freely mine.

And let us be sure that all the treasures of this world, when we look at them as sources of blessing and joy, are not to be compared with the "riches of grace in Christ Jesus," as the same are revealed in the word. It is impossible that any soul should find a need that is not therein freely provided for. The treasures of His throne, which is declared to be a "throne of grace," are laid at our feet. But we cannot see. "The natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned."¹ "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him. But God hath revealed *them* unto us by his spirit."² "We have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."³ Let us not suppose that the Father wills we should remain in ignorance of our heritage. Let us know assuredly, on the contrary, that he desires to fully reveal them unto us. But they must be revealed. Here, in this present time, we may see, and enter into riches that are unspeakable and full of glory—riches that render the treasures of this world contemptible. What an

¹ 1 Cor. ii. 14. ² 1 Cor. ii. 9, 10. ³ 1 Cor. ii. 12.

amazing spectacle it must be in the eyes of heaven that we should be groping our way, doubtfully, as in a sort of spiritual twilight, lonely, destitute of spiritual joy, with gloomy faces and heavy hearts, as though our Father cared not for us, when beneath our feet, by our very hands, at the door of the heart, on every side, we are compassed with riches of blessing at which angels wonder—ours—freely given to us, and we know it not. We cannot see. We need a “spirit of wisdom and revelation.”

Let us pause to consider that this was a gift the Ephesians did not have. It was for them. It was a part of their heritage, but they did not have it. Do we sometimes imagine that to be a Christian and to grow in grace in those days was something different and easier than now? Let us not think so. God loves his people as well as ever he has loved them, and the bounty and freeness of His grace are as much for those of his children who are in the world now as they were for any who have lived in the past. Not only so, but they are as readily within our reach as they have ever been within the reach of saints, and by the same means. He is no respecter of persons. These Ephesians seemed ripe for great experiences, yet did not have “a spirit of wisdom and revelation” such as they needed.

And what was their condition without it? Was it not very much the condition of many Christians of the present day? They did not know what was the “hope of His calling,” nor “the riches of the glory of His inheritance in the saints,” nor the exceeding greatness of His power to usward who believe.” They needed to be “strengthened with might.” They were not able to comprehend the “love of Christ,” and were not “filled

with the Spirit." These were blessings they sorely needed, freely provided for them, and within their reach, of which they had no spiritual knowledge.

Now if these Ephesians, who had received the Pentecostal gift of the Holy Ghost, were nevertheless thus in ignorance of the "hope of His calling," need we be surprised to find the same want in the church to-day?

And so it is. We find Christians, children of God by regeneration, who scarcely know "whether there be any Holy Ghost." They have no correct conception of "the hope of His calling." The eyes of their understanding have not been enlightened, and they cannot see. Their love does not so "abound in all knowledge and in all judgment, that they may approve things that are excellent." They have love truly, but it lacks knowledge, and it does not abound. If they experimentally knew the excellence of these things, then they would approve them.

It is a wonderful thing to be taught by the Spirit. He deals directly with consciousness, rather than with the mind or intellect. What he shows us we realize to be true. It is made part of our consciousness. We may not know how or why, but we know the fact. We attempt through the intellect to reach consciousness; to teach, in the sense of making others see and feel what we see. We may but partially succeed. We may make them see how things might be. We may make them see the probability of their truth. We may even make this probability exceedingly strong. Yea, we may do more. We may make it so strong that the man cannot see how it can be otherwise, and yet, he may reject it, and not be wholly irrational in doing so. Why? Because it may involve so much to him that he, by the exercise of a

background of judgment, says, as most of us have had to say, time and again, "So far as I can see, this is true. To my reason it seems plain, but a mistake would involve ruin, and why might I not at last be mistaken? I am very fallible. I have been mistaken in confident conclusions heretofore, not once, but often. I cannot therefore afford to step out in a matter of such moment on the bare support of reason. It is too great for me, and I will just pass it for the present." What is the matter? The man is dealing with things beyond him. Especially is this true in spiritual things. Reason cannot grasp them. There must be a God-given consciousness of truth before it enters into our lives with power. The sinner could never apprehend mercy in Jesus if the Holy Ghost did not "convince." This is the nature of Spirit teaching. What he reveals and witnesses to becomes conscious knowledge with us, and so comes with transforming power into our lives. Hence the wonderful, immediate and permanent change that comes over the Spirit-taught man. We may have known a passage of scripture familiarly for years, but when the Spirit shines on our understanding and reveals to us the application which the truth in it bears to our own individual life and interest, we find that, in fact, we never did know the text before. We never saw God's thought to us in it, and without seeing that, missed altogether its benefit to us.

On a memorable occasion—memorable in his life—Webb-Peploe selected the familiar text, "My grace is sufficient for thee," on which to prepare a sermon. His heart was utterly broken at the time, under a terrible bereavement that had befallen him in the loss of a child under exceptionally painful circumstances, and

while he studied this text, his broken heart cried in an agony, "Oh, Lord, it is not sufficient." Then falling before Him in prayer, he plead that He would make it sufficient. Lifting his eyes, he saw as a motto on the wall, which had not before attracted his notice, this very verse with the "is" in large, colored letters, and instantly he felt in him the consciousness that it was in fact, and truth, sufficient for him, entering at once and permanently into a new conception of spiritual life, in which light fell upon scores of texts on the same line. What was the difference in this text now and before? It was just the same. To the intellect it meant the same thing all the time. The Spirit had not shown him its application to his own individual life, in all its fullness before.

What an inestimable blessing, then, to have a "spirit of wisdom and revelation;" a spirit that takes the truth of the scriptures and shows where it touches us, so that we can boldly, and without fear, step out into better and higher experiences.

Let us not, however, suppose that the gift of a "spirit of wisdom and revelation" will instantly flash upon the mind all truth important to us, so that we will immediately see in its fullness "what is the hope of His calling," and the "exceeding greatness of His power to usward." We would be disappointed. That the moment when this spirit of revelation is first bestowed as a distinct gift, or anointing, will be a crisis in our lives, a time when light and love and power come in upon us with a fullness and a joy never before known, I think to be almost certain. And yet, let us understand that it may be but the beginning of the spiritual, in contradistinction to the carnal life with us. It is the gift

by which we are now, rapidly and joyously, to move forward in the knowledge of God, and all that is involved in that. It will not dispense with the need of Bible study, but will make it thenceforward a rapture to us, unfolding most marvelously the mind of the Spirit in its application to ourselves and our needs. Then will we begin to see in truth, and comparative fullness, "what is the hope of His calling." As to what that hope involves I shall not undertake to discuss here. It is the subject of all I shall have to say, and cannot be expressed in a paragraph. But we will in this blessing see, as certainly we have never seen before, something of what it is.

Here is the important point to which we would at this moment direct attention: there is such a gift. It is for all. It is indispensable to rapid growth. It is to be sought after—to be prayed for. We are not properly prepared to understand the Bible till we obtain it. If such an experience has not come into our lives, it is impossible for us to enter fully into the blessings mentioned in this prayer for the Ephesians. If they could have had these things without this gift, it would seem to have been idle to pray for it as a means by which they were to obtain them. Then let us at the outset of our study, earnestly ask the Father for "the spirit of wisdom and revelation in the knowledge of Him."

JESUS' HUMAN PERSONALITY IN CONTRA-DISTINCTION TO HIS GODHEAD.

There is, perhaps, no better thread-thought for what we shall have occasion to say in the following pages than the human personality in Christ, as a type of what the Christian may be. In tracing this analogy, therefore, as the same is set forth in the scriptures, seems to me to be involved the most satisfactory exposition of my subject.

It is impossible to understand the life of Jesus, or in any rational way to account for much that is said by Him, and of Him, without drawing a distinct and clearly defined line between His two natures. It is not enough to have in mind, in a general way, that He was both God and man. We should be able to distinguish between these two natures, and see what in the scriptures is said with reference to the one, and what to the other, and what has reference to both jointly. Just as it will, and must, lead to error and confusion, to take what is said of the two natures of the Christian without distinguishing these natures, so must it also bewilder and confound the mind to take all that is said of Jesus without seeing what specific part of his nature is referred to. A recognition of these things is indispensable, therefore, in order to rightly divide the word of truth.

Then let us, as a beginning step, separate in our minds as clearly as possible these two natures of Christ. In doing this no appeal should be made to independent reason, or philosophy, as revelation only can give us such

knowledge. And yet we are not left without sufficient information from which to draw many plain and helpful conclusions.

He was perfect God and perfect man. On his divine side he was just God Himself in the fullest sense of the word. He knew no limitations of any kind or character, and could know no want. He was independent of all conditions, as no conditions could exist but by His sufferance. He was above involuntary suffering, and could not be tempted with evil. He needed not to make his wants known, and had no one to whom he could pray, being himself the author of all good. He followed His own supreme will, and could follow no other. With these facts firmly and clearly fixed in the mind, they will aid us in studying His humanity, for whatever appeared in His life or words, inconsistent with these certain truths, could not have involved His eternal and perfect Godhead. That such was His divine nature is expressly and repeatedly told us. Paul says, "God was in Christ."¹ "God was manifest in the flesh."² John says, "In the beginning was the Word, and the Word was with God, and the Word was God."³ Isaiah says of Him, "His name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father."⁴ These unqualified expressions involve the Godhead, but if any doubt remained on that point, Paul declares, "In him dwelleth all the fullness of the Godhead bodily."⁵

From these scriptures, then, and others, no doubt can exist that on His divine side He was in an absolute and

¹ 2 Cor. v. 19. ² 1 Tim. iii. 16. ³ 1 John i. 1. ⁴ Isa. ix. 6, ⁵ Col. ii. 9.

unqualified sense, the Almighty and Eternal God. But as such He could not have been confined to His humanity. Before the first human being existed He was God. He himself as God created Adam. While His humanity was upon the earth He, as God, was filling and ruling everywhere in the universe.

I challenge attention to the fact that both Isaiah in his prophecy, and Jesus Himself by express declaration, say, that on His divine side He was the "Father." In the quotation from the former, He is called "The Everlasting Father;" and Jesus says, "He that hath seen me hath seen the Father."¹ "I and my Father are one."² And yet in his whole life and ministry as a man He recognized the Father as the author of all His words and works, and the sole authority that sent Him into the world. Hence it would seem plain that He, in all He said of God, but spake of His own Godhead, and in all His recognitions of the Father, recognized only the divine side of His own being. Every appeal to God was an appeal from His human personality to His Godhead. Nothing could more clearly show His duplex nature as God and man, the personal existence of a human and a divine nature in one body—the former distinct from, dependent upon, and resigned to, the latter.

As the creator of all things He was not man; as "The mighty God," "The Everlasting Father," He could not have been man. As the embodiment in all its fullness of the Godhead, He was not man. This was God in man; "God in Christ;" "God manifest in the flesh."

On the other hand, we find expressions concerning Him that would be inappropriate to God. Isaiah says of

¹ John xiv. 9. ² John x. 30.

Him, "Behold my servant, whom I uphold; mine elect, *in whom* My soul delighteth; I have put My Spirit upon Him; He shall bring forth judgment to the Gentiles." ¹ This could not have been spoken of His divinity. As "the mighty God," the everlasting Father," He could not need to be "elected," nor to be upheld, nor to be anointed with His own Spirit. Hence this can refer to nothing else than His pure humanity, for, bear in mind, that His two natures cannot be blended. The human was only human, and the divine was the eternal Godhead Himself. This election, anointing, etc., was not the act of a distant God. It was the act of His own divinity towards His own humanity.

On the same line, Jesus speaking of Himself as "the Son of man," says, "Him hath God the Father sealed." ² Here is a remarkable text. When we remember that the same term is used in reference to the souls of saints, we must, it would seem, see that it could have referred to nothing else than His humanity. There could be no occasion for Him to have been sealed as God. And who could have sealed Him? As to what this sealing was, there would seem to be no necessary doubt. We are to be "sealed" by the Holy Ghost. And just as we are anointed by Him, so we are told, "God anointed Jesus of Nazareth with the Holy Ghost." ³ Manifestly His human soul was sealed precisely as our own souls are sealed. And so we find Peter on the day of Pentecost saying, "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you." ⁴ Certainly this language is plain. It means that Jesus in

¹ Isa. xlii. 1. ² John vi. 27. ³ Acts x. 38. ⁴ Acts ii. 22.

His human personality was a man, nothing more, nothing less—a man “anointed with the Holy Ghost and with power,” “for God was with Him.” There was no more divinity inherent in His humanity than there was in that of Paul, or any other son of God by regeneration. As a man, He was in very fact and truth only man, while as God He was the embodiment of the Godhead.

The same truth is further shown when Jesus says, “I seek not my own will.”¹ That could not have been the language of His divinity. It could not have referred to His will as the “Everlasting Father,” for we know that in His whole life He did seek the Father’s will, and perfectly fulfilled it. Yet the speaker, the personality that uttered these words, had a will—a separate and distinct, personal will—a will in entire subordination to another’s will. “I came down from heaven not to do mine own will.”² It was wholly the voice of His human personality, and shows the distinct existence in Him of a purely human will. “Not as I will, but as thou wilt.”³ The same thought is oft repeated by Him. There was a will that was not a part of His Godhead. It was a finite will, as truly and entirely human as yours or mine. He had not come to fulfill it. He was not to be guided by it in His ministry. He had wholly yielded it up to the Father’s will. And who was the Father, but “The Everlasting Father,” whom Isaiah says, He Himself was, and of whom He says, “I and my Father are one.” What then? It was His human personality yielding itself up to His own Godhead.

Again we find Him often, and sometimes in unutterable agony, praying to the Father. Though as God He

¹ John v. 30. ² John vi. 38. ³ Matt. xxvi. 39.

was the Father Himself, still He prayed to the Father. "He kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."¹ Who was this praying? It was not the "mighty God," "the everlasting Father" praying to Himself, and there was none else to whom He could pray, for by Him did everything in heaven and earth exist. It would have been meaningless for Him thus in agony, in which He sweat, as it were great drops of blood, to have plead with His sole self. We cannot, of course, suppose that God is double-minded; that He has two wills, or any indecision of will, or that His divinity has ever in any sense or degree been "divided against itself," that He should find it necessary to beseech Himself to remember and bless Himself. This was His humanity—pure humanity—nothing more. It was exactly like yours and mine, sin excepted. It was as weak as ours. It suffered as ours. It was as dependent as ours. Let us see it. Jesus' Godhead was not speaking. It was the human personality, and that only. It was appealing not to one afar off, neither was it appealing with uncertainty. Neither did the fact of its weakness and dependence render its destiny uncertain. It was man possessed wholly and indissolubly of God, and fully conscious of the indissolubility of this union. It was the man Christ Jesus, speaking to his own Godhead, from whose love it was impossible for Him to be separated.

In accordance with this view we find that as a child He "grew and waxed strong in spirit."² Or, as Luke expresses it again, he "increased in wisdom and stature,

¹ Luke xxii. 41, 42. ² Luke ii. 40.

and in favor with God and man.”¹ Of course we see at once that it could not have been so said of His divinity. As God He never “waxed” strong, nor “increased in wisdom,” for the reason that being omnipotent and omniscient, there was never a time when he could have been stronger, or wiser, than He was. Being finite on His human side, however, like ourselves, he grew and developed. It is plain from these texts that he was not uniformly “strong in spirit” from His first consciousness. He “waxed strong,” that is, increased in strength of spirit. It could have been nothing but His humanity.

And it must also be plain that His two natures could not have been inter-blended. If His humanity had been partly divine and His divinity partly human, then His divinity would have been rendered finite. Whatever can “wax strong,” increase in strength, must be finite. And so of all the texts we have noticed in regard to his humanity. They speak of finite being. It would be degrading to His Godhead to suppose that it is in any degree human. Besides He is said to be the “first born of every creature.”² This would fix a beginning to so much of His Godhead, if it were any part of it. There was no interblending of natures. On the one side of His nature He was only man, on the other He was the uncreated, self-existent God.

Must we not in our minds separate things that are thus distinct from each other in the scriptures, if we would rightly understand them?

Jesus' nature both as man and God was in exact harmony. The difference was not one of nature, but

¹ Luke ii. 52. ² Col. i. 16.

one of endowments. His humanity was willingly and literally yielded up to, hidden in, possessed of His divinity, so that there was not in fact two outward lives lived by Him, but one, and that life was essentially and entirely divine. His humanity does not anywhere, or in any degree, appear in it in contradistinction to His divinity. It is shown not in His relations to the world, or Satan, but in His relations to His own Godhead. If he had appeared on earth as God only, and in the form of God, and had lived the same outward life He did live, it would have been no more truly divine than it was. The fact of His humanity was not suffered to, in any degree, render Him imperfect as a teacher, or performer of God's wondrous works, or in the perfect holiness and righteousness of His life. In all this the Father lived. He was manifesting, not the best human life, not what the most perfect man might of himself be, and do, but He was Himself Christ's life. He was in Him manifesting Himself. So that while on His human side He was only a man, and nothing more, on His divine side He was as truly the omnipotent God. His humanity, possessed absolutely by His divinity, being but a willing, rational, yielded medium, through which this immaculate divinity should be shown to the world.

So we see, I hope, that to recognize the distinct humanity of Jesus, as a separate personality, and its entire helplessness, and dependence, does not detract from the pure and sole divinity of His life, every manifestation in it being at the instance of God's will, and through His power, and to His glory.

With this starting point then, that the divinity of Jesus was distinct in personality from His humanity,

and not confined to it, nor blended with it; and inversely that His humanity was also complete within itself, and existed as a distinct personality, I think we are prepared to see things in the scriptures that would otherwise be obscure—things that are greatly to our comfort and encouragement as sons with Him of a common Father, and joint-heirs with Him of a common heritage.

THE "NEW MAN" IN US, CREATED IN THE "IMAGE" OF THE HUMAN SOUL OF JESUS.

Having studied the scriptures with reference to the fact of a separate human personality in Jesus, distinct from His God-head, let us now consider somewhat, the individual characteristics of His human personality, and incidentally the analogy between it and our own humanity.

Bear in mind that I speak always with sole reference either to His human personality, or else of His God-head, and not of both indiscriminately, and that when I speak of His human personality, I do so with the expectation that what is said will be received as in connection with, and qualified, and explained by, what is said in other parts of the discussion in reference to the same subject. When I say things that could not, without irreverence, and detraction, be said of his divinity, just as He Himself, and the apostles, have done, I am not speaking of His divinity. I say this at this point to prevent such possible misunderstanding, and hence misrepresentation of my views as might arise from isolated sentences taken independently of, and unexplained by, the general context, by which I might be made to say the exact opposite of what I, in fact, believe and teach; for I am sure that it would be as improper to use language such as we find used in the Bible in reference to His humanity, as referring to His Godhead, as it would be to apply language used in

it of Paul, to God Himself. Let things stand in their true connection, and be considered in the light in which they are spoken. I am in an especial sense, and chiefly, looking at His humanity, and will, it may be, speak with exclusive reference to it, at times, though I may use general terms, and always so, no matter in what terms, when I say things that would be derogatory to His Godhead.

And now we come to consider the analogy in point of nature that exists between His human personality and our own. We must not forget that this likeness exists only between His human personality, and the Christian, as it involves not only His body, but His human soul as well, and in a most especial sense, it being the seat of reason, of the emotions, and of the will. The body is a tabernacle only, or house in which this rational and accountable soul dwells. It is the soul, supremely, that is lost or saved. Jesus says, "What is a man profited, if he shall gain the whole world, and lose his own soul?"¹ Speaking of the rich fool He says, "This night thy soul shall be required of thee."² We are to "believe to the saving of the soul."³ Christians are admonished to "commit the keeping of their souls to Him."⁴ John saw the "souls" of departed saints.⁵ So while the body truly is included in redemption, and its resurrection is one of the ground doctrines of our most holy faith, and while the likeness holds in this respect also, as we shall more fully see hereafter, still, it is in respect to the soul only that we are in this life to be "conformed" to His image. So far as the life

¹ Matt. xvi. 26. ² Luke xii. 20. ³ Heb. x. 39. ⁴ 1 Pet. iv. 19.
⁵ Rev. vi. 9.

that now is is concerned, the wonderful changes wrought in us by the grace and power of God do not affect the flesh. It remains a "natural body" till resurrection power comes in contact with it.¹ Not so, however, with the rational soul. The change that conforms it to the human soul of Jesus, is a change that is, and must be, experienced here, in this life, and will in no sense or degree be accomplished after death.

Therefore let it be borne in mind that the likeness of our humanity to the humanity of Jesus, has reference not to the old unregenerate man, or soul, with which we are born, but to the "new man." The "old man" is not like Him, and cannot be. It is of the devil and has a devilish nature. "Ye are of *your* father the devil, and the lusts of your father ye will do."² Why? Because the child partakes of the nature of the parent. If they are children of the devil, they will in nature be like the devil. They will love the things that he loves, and hate the things that he hates. They will do his deeds. Hence there is no possible likeness in moral nature between the natural unregenerate soul, and the human soul of Jesus Christ. It is a fallen, perverted, corrupted, disfigured soul. It is not a son of God, but of Satan, and so there can be no likeness of moral nature, and the scriptures do not teach such a likeness.

It is the "new man" that is to be like Jesus' human soul. We are told that God did predestinate that those foreknown by Him, who should be heirs of salvation, should be conformed to the image of Jesus. "Whom he did foreknow, he also did predestinate *to be con-*

¹ 1 Cor. xv. 44. ² John viii. 44.

formed to the image of his Son, that he might be the first born among many brethren." ¹ There is an important, and a divine change that must take place in the soul, before we can be "conformed" to His "image," and this change is wrought in regeneration, the new birth, the creation of the "new man."

It is very plain that the likeness to Christ here spoken of, is not a likeness that comes by natural generation, or fleshly birth, but is a "created" likeness—a likeness involving a great change of moral being, which is wrought in us. Neither is it a change in the nature of the flesh, or body. It is a change of the soul, the putting off of the "old man" which is the natural unregenerate soul, and the putting on of the "new man." As is plainly said at another place, "Ye have put off the old man with his deeds; and have put on the new *man*, which is renewed in knowledge after the image of him that created him." ² We know that this cannot refer to the flesh, for it is unchanged. It continues to lust against the Spirit of God. It remains contrary to the law of God, and cannot be subject to it. It must, therefore, be the soul. And hence we hear Paul saying, "I delight in the law of God after the inward man." ³ And again, "with the mind I myself serve the law of God, but with the flesh the law of sin." ⁴

There is a likeness between our bodies truly, as we have said. But the point to which we desire to direct attention here is, that Christ in truth had a created human soul—a soul that was born of God, in its original creation, and that He was therefore, in this aspect of His nature, in a peculiar spiritual sense, a son of God,

¹ Rom. viii. 29. ² Col. iii. 9, 10. ³ Rom. vii. 22. ⁴ Rom. vii. 25.

aside from the fact of His divine personality, or Godhead, in which sense He was truly, and really as we have seen, the uncreated, self-existent, eternal God Himself. I want us to see that in His humanity He was, so far as the soul is concerned, a son of God, in a sense similar to that in which we become sons of God by regeneration. We are prone to consider Him the son of God only in the sense of being God Himself. But what about His human soul? If our human souls are born of God thereby becoming "the new man . . . created in righteousness and true holiness,"¹ and so we become by this new birth, literally and in fact, spiritual sons of God, was not His human soul which was also born of God as truly, a son of God, in the same sense, and for the same reason?² The "new man" in us, is an exact "image" of the human soul in Him, and doubtless for the reason that both are alike born of God.

That He had a distinct human soul there can be no question. He had a separate human will as we have elsewhere seen, which belongs exclusively to the soul. And in His agony in the garden, we hear Him saying, "My soul is exceeding sorrowful even unto death." Was this soul part of His Godhead? Can we suppose this anguish was suffered by God the Father, whom He was on His divine side, and to whom He was praying for deliverance if possible from it? Why should God in such an agony have prayed to Himself? Nay, this was but His human soul. Again we are told, He was tempted in all points like as we are. What is it that is tempted in us but the soul? And what could there have

¹ Eph. iv. 24. ² Col. i. 16.

been in His humanity to be tempted but the soul? "God cannot be tempted with evil." His divinity, therefore, was above temptation. Yet He was sorely tempted, "He himself hath suffered, being tempted."¹ It was His human soul. Again we read, "Thou wilt not leave My soul in hell."² "His soul was not left in hell."³ Was God, the mighty Father, in the grave? Could He who raised Jesus from the grave have been Himself confined to it?

There can be no doubt that He had a distinct, complete, wholly human soul. And if He had how are we to view it? What were its endowments, and whence did it come? Was it a created soul, and if so when? It certainly did not come into the world with the nature of other human souls. It was not conceived in sin and brought forth in iniquity as ours are. While yet unborn He was called that "holy thing." It could not therefore have descended by natural generation from Adam. His soul was a spiritual son of God by creation. It was never in a fallen state, and hence never needed to be born again. It was by creation what other human souls become by regeneration. It was as the "new man" in us.

We were predestinated to be conformed to the same image, that He might be the "first born among many brethren." Can this refer to our common origin with Him, from the womb—to fleshly birth? Why should we be "changed," or "conformed" to Him in this respect in order to become His brethren, when He, as matter of fact, in order to be a brother to us in this respect, took on Himself of the same flesh that we are of—

¹ Heb. ii. 18. ² Acts ii. 27. ³ Acts ii. 31.

was "conformed" to us—as we are told in Hebrews, "As the children are partakers of flesh and blood, He also Himself likewise took part of the same."¹ In this sense also, He was a brother not to the saved only, but to the whole race.

Neither was He in this sense the "first born among many brethren." Millions had in like manner been born into the world before His advent. But there was a sense in which He was to become "the first born among many brethren," and to this end God predestined that foreknown ones should be conformed to His "image." He had an "image," therefore, to which the first saved soul was to be "conformed"—an "image"—and therefore an existence, before any soul was saved. He was then to be the first born of a new type, or order, of human being. He was to have brethren, Himself being the elder brother. That is, others were to be brought into existence exactly like Himself. And so God predestinated that foreknown ones should be "conformed to His image." He is not conforming Him to them. It is not the putting on of the flesh by Him. It is the creation of a spiritual man in them, the "new man"—the "conformation" of their souls, by the new birth, to His perfect human soul. As His human soul did not descend with ours from Adam, and hence had not a common parentage in this sense, but was before Adam's creation born or created of God becoming the "first born of every creature,"² it was needful that those who were to be His brethren in truth, His brethren in a high, real, spiritual sense, His brethren in the possession of a righteous and holy nature like his own,

¹ Heb. ii. 14. ² Col. i. 16.

His brethren by common parentage, should be born of God in fact, become like Himself in a very literal sense his children, spiritual sons by spiritual generation. Hence when He came to make the "new man," the brother in fact—"conformed to his image"—we are told he was "renewed in knowledge after the image of him that created him;"¹ he was created in righteousness and true holiness,"² he was "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."³

And if born of God, then is he really and truly a spiritual son of God, and so far as we can see, for the same reason, and in the same sense that Jesus in his human soul was a son of God. And so is he called. "Now are we the sons of God."⁴ "Heirs of God, and joint-heirs with Christ."⁵ This is undoubtedly the "new man." "That which is born of the Spirit is spirit,"⁶ but the body remains flesh. It is the soul, the "inward," the "new man" only. That Jesus was in His human soul a son of God, is shown in His own words, "Verily, verily, I say unto you, the Son can do nothing of himself."⁷ Of course in this general term, "the Son," he refers to Himself as the Son of God. And yet it must, it would seem, have referred to His human soul. Such language could not be used of the Godhead. In His flesh He was the Son of man, in His soul He was a Son of God. This human soul, while perfect in nature and truly a son of God, was precisely like our own renewed souls. It was a created, finite soul.

He was to be the first born, the first human soul

¹ Col. iii. 10. ² Eph. iv. 24. ³ John i. 13. ⁴ 1 John iii. 2.
⁵ Rom. viii. 17. ⁶ John iii. 6. ⁷ John v. 19.

born of God in this sense, the first possessed of such endowments. When was this human soul of Jesus born, or created? He was as "The Lamb slain from the foundation of the world."¹ He was the first born of that type of being that His soul represents, "the first born among many brethren,"² "the first born of every creature."³ Of course as the uncreated, self-existent God He was never born or created at all. Yet He is said to have been born or created. When was this? It was not when He was born of the Virgin Mary. Millions had of course been born before that. He could not then, have been the first born of "every creature." So He seems to have had another birth or creation. Before the world was, He, as man, was, it seems, made. Can we suppose these scriptures to refer to His divinity? Nay, verily. That would be to impeach His Godhead. As "the everlasting Father," the "fullness of the Godhead" He could have had no beginning. Neither could it refer to his body, as we must plainly see. It must therefore refer to His human soul.

And this harmonizes with the scriptures in general. He is declared to have been in existence as a Savior before the fall of Adam, before the foundation of the world. Our calling and grace, "was given us in Christ Jesus before the world began, but is now made manifest."⁴ He knew Abraham. When the Hebrew children were in the fiery furnace, there was one in their midst "like the Son of God."⁵ He was that Spiritual Rock that followed the children of Israel,⁶ and of which they drank in their wilderness wanderings. We are

¹ Rev. xiii. 8. ² Rom. viii. 29. ³ Col. i. 16. ⁴ 2 Tim. i. 9, 10.
⁵ Dan. iii. 25. ⁶ 1 Cor. x. 4.

also told that they tempted "Christ."¹ Peter speaks of "the spirit of Christ" in the prophets,² in whom He fore-told His own advent in the flesh. He therefore as a distinct personality in the Godhead has existed since before the world began.

Then again we are told by Himself, that He was with the Father before the world was.³ That He "came forth from the Father."⁴ Again He says, "I came down from heaven not to do mine own will, but the will of Him that sent me,"⁵ from which it appears that while with the Father in heaven, before He was sent, He had a personal, human will—for if He had any will distinct from that of the Father, it must have been a human will in the sense in which we have been speaking, as on His divine side He was the Father Himself, as we have elsewhere seen, and the Father cannot be supposed to have two wills. Again we are expressly told, "The second man is the Lord from heaven."⁶ It was His spirit in the prophets—"the Spirit of Christ"⁷—and hence He was in this sense, as a man—in the spiritual part of His human nature—His soul—in existence before He took on Him a body. So we hear Him in prophecy saying, "A body hast thou prepared me,"⁸ showing that as a man He existed first without a body. How else could it be? "A body hast thou prepared me." Is this the Father addressing Himself? Certainly not. It is the Son addressing the Father. God prepared Him a body, and He looked forward to, and Himself in the prophets, foretold His own advent in it.

¹ 1 Cor. x. 9. ² 1 Pet. i. 11. ³ John xvii. 5. ⁴ John xvi. 28.
⁵ John vi. 38. ⁶ 1 Cor. xv. 40. ⁷ 1 Pet. i. 11. ⁸ Heb. x. 5.

Now if it be true that He as a spiritual man, as well as God, existed before the world was, it greatly simplifies many passages of scripture. We may then readily see how He could have been truly the "first born of every creature," "the first born among many brethren." It also makes plain how He, as the perfect Savior—the God-man, the Christ, could have been all along the ages literally with His people, and in them.

I am not at all sure that we comprehend even remotely what it means in ourselves to be "sons of God," to be in truth, spiritually "born of God." Our spiritual life is in this earthen vessel now. It is in a "body of death." We are temporarily deformed. It doth not yet appear, therefore, what we shall be, but when He shall appear we shall be "like Him." There is doubtless a change takes place in our being at regeneration beyond what we have generally supposed. In heaven we are to be like the glorified humanity of Christ. We know not what it means. We are to judge angels. To sit upon spiritual thrones. We do not know therefore what were the powers of Jesus' human soul existing as a spirit without the encumbrance of a fleshly body. It represented a new order of being. If we are to be "conformed" to Him, if the first saved soul was to be "conformed" to Him, then He as the pattern, He as the "first born," must have been in existence before. And so we now enter into brotherhood with Him—true spiritual brotherhood, not by a fleshly birth, but by a wondrous change of soul, by a divine birth, in which it becomes "a new creature," a "new man" "created in righteousness and true holiness," being renewed in knowledge "after the image of Him that created him," in which we are in truth and fact, "conformed to the image of His Son."

THE ENDOWMENTS OF JESUS' HUMANITY, COMPARED WITH OUR OWN.

Having now considered the likeness in point of nature between Jesus' humanity and our own as Christians, we come to consider next, how this analogy exists also in point of endowments.

We have His perfect life set before us as the example and pattern after which our own should be lived. We are told that we should "walk even as He walked" ¹ "follow His steps." ² And yet many there are who cannot just see that the fact of His having lived such a life, has any necessary connection with our ability to live it. They make no clear discrimination between His human and divine personality, and do not, therefore, find in His life the inspiration and encouragement to hope, that they would see in it, if it were looked upon by them, as the life of a mere man. We invest His humanity with a degree of divinity, and His divinity with humanity. We blend and confound His natures, and view Him in a general way as God-man, so that it is impossible to clearly define what belongs to the one nature, and what to the other. We say, therefore, involuntarily, for a God-man to be able to live such a life as He lived, is one thing, and for a mere man to do so is another and different thing. Human biography is, indeed, of all history most inspiring and profitable, for the reason, that what man has done, may

¹ 1 John ii. 6. ² 1 Pet. ii. 21.

under like conditions be done by man again. It furnishes a living demonstration that it lies within the limits of possible attainment, and so we are inspired with hope and confidence in trying to compass the same ends in our own lives. Now it is in this sense precisely that the life of Jesus is most wisely and profitably to be studied. We are commanded to "walk even as He walked" because He was as literally as ourselves, a man, and through the same source of strength that He walked, we may in truth and fact "follow His steps." If we do not see this, we must of necessity lose the inspiration to hope and trust, and spiritual aspiration, that it is intended, and calculated to inspire in us. When we realize that we are commanded to "walk in the foot-steps" of a man—a man just as we are—as weak as we are, as incapable of self-guidance, or self-preservation, as wholly incapable of standing before the foes of holiness, then will we be compelled to see that there is some way by which such a life may be lived by us. Then will we begin in earnest to inquire how this perfect life was lived by a man, the source and the power of it, and if we find the same spiritual resources, quite as freely and certainly pledged to us, we will be driven to feel as we have never felt before, a sense of responsibility for the use of these resources, and a consciousness of personal guilt in failing "to walk even as He walked." And such is in fact the teaching of the word, concerning our obligations, and the possibility of their fulfillment. Let us know assuredly, that we have not been commanded to undertake an impossible thing, when we are told "to walk even as He walked."

And now we come to a direct study of this analogy as

it is revealed in the scriptures, believing that to see it is in a large measure to see "the hope of His calling," which is in truth to be like Him.

That we can of ourselves do nothing in the great moral and spiritual conflict that is being waged in the world between God and Satan, both revelation and experience unite in teaching. Truly did Jesus say, "without me ye can do nothing."¹ And yet, while we have not a word in revelation, or a period of triumph in life, to encourage us to hope that we can, or ever will be able, through self, to successfully resist the wiles of the devil, still we persist in trying. In these awful and repeated failures the heart grows sick and faint, and we come to distrust the very possibility of a holy life. That is the precise trouble with us. We try to "follow His steps," but do we try to do it in the same way and by the same power, that He walked? He led a wholly trust life—lived a given life, walking by the power of God, and now because we cannot by human strength live the same life, shall we conclude that it is an impossible life to us? Let us not do so.

He was in His human personality, as we have said, and will now try to show, every whit as helpless as we are. He was no more capable of living the life He did live. Yet He, in fact, knew no sin, neither was guile found in His mouth.

Do you say, was he in very truth as weak as we? Let us see. How weak are we? Once He said of us, "without me ye can do nothing."¹ That is the record as to our frailty. It is complete to be sure, but what does He say of Himself? Three times, and in most emphatic

¹ John xv. 5.

language He declares the same of His dependence on the Father. "I do nothing of myself."¹ "I can of mine own self do nothing."² "Verily, verily, I say unto you, the Son can do nothing of Himself."³

Such language can refer only to His humanity. It could not be spoken of Him as "the mighty God," "The everlasting Father." But what does it teach? Undoubtedly that He had a personality, which He, speaking as a man, designates by the pronoun "I," and also as "the Son," which was as helpless as any human personality in Christ that has ever existed, or can exist. He does not say, "I cannot of myself do all the works ye see me doing. I do not of myself have all the wisdom with which I speak unto you. I cannot always vanquish Satan." No. He says nothing like that. He says with the utmost possible emphasis, "Verily, verily, I say unto you, the Son can do nothing of Himself." What more could be said of the helplessness of any son of God by regeneration? Was Paul, as a son of God, any weaker than that? Nay, verily. He was just that weak exactly. Without Christ he could do nothing. That was all.

But Jesus does not stop with these general declarations emphatic and comprehensive as they are. He goes on to declare that He cannot even "live" of Himself, saying, "I live by the Father."⁴ Does He refer to temporal life? Certainly not. He is speaking to His disciples, and coupled with this reference to Himself, says they are in the same way to live by Him. "So, he that eateth me, even he shall live by me."⁵ It could

¹ John viii. 28. ² John v. 30. ³ John v. 19. ⁴ John vi. 57.
⁵ John vi. 57.

not have referred to temporal life in them. They had that before they trusted in Him, and others, who did not trust in Him, had it equally with them. It referred to spiritual life—the life eternal that the Father had given in Him, of which John says, “This is the record, that God hath given to us eternal life, and this life was in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.”¹ And of which Jesus said, “whosoever liveth and believeth in Me shall never die.”² What He says of us then, He says in substance of Himself. In each case He speaks of abstract spiritual life. He was not living, indeed by one afar off. It was His humanity, living by His own Godhead. The life was in Him—in union with Him.

Neither does He teach that we are to live by one afar off, but as truly by one who abides in us, and in the same sense that the Father became life to Himself, as a man, becomes our spiritual life also. Hence do we hear Paul saying, “I live; yet not I, but Christ liveth in me.”³ As God the Father was in Jesus, manifesting to the world His own life, living in Him, showing Himself openly to men through Him, so He as God the Son, lives in us, becomes our spiritual life, so that in the same sense He lost His human life in the life of the Father in Him, we should lose our lives in the life of the Son in us. He lived by the Father as a man, because He could live in no other way. As a man He had no more spiritual life in Himself independently of the Father than we have in ourselves independently of Him.

¹ 1 John v. 11, 12. ² John xi. 26. ³ Gal. ii. 20.

When will we learn that Christ is literally to be all in all with us; that our lives are to be wholly lost in Him; that we are called to a given life in Christ—not a life in imitation of Christ but a life from Christ, a life by Christ, a life in which Christ lives in us, and not we ourselves? How hard it is for us just to see the whole truth that eternal life, the life Christ brought, is not something separate from himself, that can be imparted and left to exist by inherent potency, but is in all its entirety, a life that remains in Christ, being continuously imparted to us, a literal “gift of God,”¹ not in its beginning only, but in all its endless progress as well. “Christ, our life.”²

The next point we would call attention to is, that He as a man was in all points subject to temptation just as we are, and yet was sustained free from sin.

We are prone to feel when we read of His temptations on the mount, that Satan was not holding the kingdoms of the world and the glory of them before a mere man. And yet it must have been literally so, for God cannot be tempted of evil. If Satan had succeeded in overcoming Him, it would have been His humanity only that would have fallen. It could not have involved His Godhead, for as the everlasting Father, He was already at the head of universal dominion, and could not have been tempted, or overcome of Satan. But we are not left to inference on this subject. The scriptures show that Satan was addressing himself to His humanity, and to that only. He says, “If thou be the Son of God, command that these stones be made bread.”³ In His answer Jesus said, “It is written, man

¹ Rom. vi. 23. ² Col. iii. 4. ³ Matt. iv. 3.

shall not live by bread alone.”¹ This shows two things: that He was addressed as “man,” and that in some sense as man, He was also the Son of God. Again when Satan had set Him on the pinnacle of the temple he quoted the scripture, “He shall give His angels charge concerning thee,” etc.² Who could he have referred to as having given this charge but God the Father, and who could the angels have been given charge of but one who was weaker than themselves—the “man” Jesus, “Who was made a little lower than the angels?”³ So we see he was distinguishing between His human and His divine personality, and was addressing himself not to His Godhead but to His humanity only. With what increased wonder we view the Savior in this critical moment, when we see Him as a man, not left to Himself truly, and yet on the side of His nature assailed by Satan, distinctively a man. Nor can we suppose that He did not feel the force of temptation. Paul says of Him, “In all things it behooved Him to be made like unto *His* brethren, that He might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted.”⁴ And again, “We have not an high priest that cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.”⁵

He as a man had every infirmity that flesh is heir to. Otherwise He could not have been touched with a “feeling” of our “infirmities.” He was “in all points” made

¹ Matt. iv. 4. ² Matt. iv. 6. ³ Heb. ii. 9. ⁴ Heb. ii. 17, 18.

⁵ Heb. iv. 15.

like unto us. Now, if He felt every temptation in all its power, that can beset a man in living a holy life; and yet, being a man, was wholly sustained, so that He did no sin, why may He not now both as God and man, representing our humanity on the one side, and the mighty God, that always sustained Him, as a man, in like temptations on the other, deliver us wholly in times of trial? Why should He not be able to succor them that are tempted seeing that He knows exactly, and from experience, the extent of the temptation, the helplessness of humanity to resist it, and possesses in His own Godhead the power that has once perfectly sustained Him as a man, in like temptations? And so He can and does, as it is said, "The Lord knoweth how to deliver the godly out of temptations."¹ "God is faithful, who will not suffer you to be tempted above that ye are able."²

Following the analogy further let us consider that the human life of Jesus was not only a powerless life, subject to temptations like our own, but that it was as truly, as ours must be "kept" of the Father. "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for a light of the Gentiles."³ This again can refer to nothing else than His humanity. His divinity could have needed no help, as on that side of His life He was Himself the keeper and upholder of all things. It was His human soul, supported and kept by His own Godhead.

And if in His human personality, the Son created in holiness, was thus helpless, why may not we also,

¹ 2 Pet. ii. 9. ² 1 Cor. x. 13. ³ Isa. xlii. 6.

who are no more human, and no more helpless, and who are born of the same God and Father, sons in the same spiritual sense, be kept by the same power that held His hand, and kept His life, so that we may, as we are commanded to do, "walk even as He walked?" And especially so, since the same help is as plainly promised to us. "Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." ¹ And again, "He shall be holden up; for God is able to make him stand." ² "Who are kept by the power of God." ³

Just as the "power of God" was the support of His human life, and kept Him, so it is definitely promised, and pledged to us also. And yet, how very weak we are. How we fail and fall short of the glory of God. Can it be possible, that the "power of God" thus pledged to our support, is unable to do more for us than to keep our souls in a state of ineffectual protest against sin—alive—but full of doubt and weakness and trouble? Can we, in truth, be no better than we are notwithstanding such pledge of help? Ay, surely, surely we can be. Exactly the same help, pledged to Jesus' human personality, was by Him as a man found to be all sufficient in living a life of holiness. Sin had no dominion over Him, and yet, His life was no less a given life than ours must be. Ay, that is the trouble. It is given, and can be lived only when accepted by faith, as a gift, and we do not take it. He was as incapable of self-preservation as we are, but that fact

¹ Isa. xli. 10. ² Rom. xiv. 4. ³ 1 Pet. i. 5.

cuts no figure in His life, for the reason that He does not undertake to preserve Himself. He accepted the life that was given Him of the Father, and walked in it by Him, and therefore walked in safety and triumph. And so, also, must we do if ever we become truly spiritual.

TWO SANCTIFICATIONS IN THE HUMAN LIFE OF JESUS.

The scriptures set forth two sanctifications in the divine life of the saint, essentially different from each other, both in their intrinsic nature, and in the way in which they are bestowed. The one is a sanctification of the moral nature only, by which the being sanctified becomes a holy thing in the sense that the human soul of Jesus was holy in nature. The other has reference to the outward conscious life, or "walk," in which this holy nature manifests itself openly. The instant the human soul of Jesus was born, or created, it was holy. This holiness was in no sense the result of works, or walk, as at that time He had done nothing. It was created in holiness of nature.

Being, however, once created in holiness of nature and in possession of wonderful endowments of mind and emotion, and the consciousness of control over His own faculties, and hence of the power of self-assertion, He became conscious also of individuality and responsibility. He now enters upon a new character of life—His own conscious individual life, in which He, in his relations to outside things is to manifest openly the given holy nature of the soul. It was with this consciousness that, He "through the eternal Spirit offered Himself without spot to God,"¹ saying, "Lo, I come to do thy will, O God."² He thus as matter of de-

¹ Heb. ix. 14. ² Heb. x. 9.

liberate volition, consciously and rationally, gave "Himself for us."¹ He presented Himself "a living sacrifice" to God. At the time He did so, He was without "spot"—He who "knew no sin,"² consenting to become "sin" for us.³ The Father accepted the holy offering, and "sanctified, and sent" Him "into the world."⁴ "God was in Christ"⁵ therefore, as a rational, yielded, human instrumentality, manifesting Himself unto the world.⁶ By the free and voluntary choice of the holy and righteous nature given in the creation of His human soul, He consecrated Himself to be set apart to God's service in this especial and transcendent enterprise, and is of God the Father, "sanctified, and sent into the world."⁷ He came then not to live the life of a man, but to live an entirely divine or sanctified life. This sanctification has reference to his "walk," or outward conscious life. It does not, and cannot, refer to His nature which was without "spot" when offered, and could have needed no change. It was open, outward, manifested life, or "walk." He was in His earthly mission to be yielded up to, and wholly possessed of, the Holy Ghost. He was, as the voluntary choice of His own will, literally and entirely to lose His own life as a man. If He had not first had a holy and sanctified nature He would not have made such a choice. But this original sanctification of nature was not enough, perfect and complete as it was. He needed and must have another sanctification. Holiness of nature did not involve power. It was in a finite soul, for of course it must have been His human soul that was "born" as we have elsewhere

¹Eph. v. 2. ²2 Cor. v. 21. ³2 Cor. v. 21. ⁴John x. 36.
⁵2 Cor. v. 19. ⁶1 Tim. iii. 16. ⁷John x. 36.

seen, and it must have been this sanctified human soul that consecrated itself, as God the Father needed not to consecrate Himself to Himself. Hence it was, "the Son could of Himself do nothing." He was perfect in nature, but finite in power, and the mission on which He was coming was beyond Him as a man. If His outward life or "walk" in the world was to be sanctified therefore, it must be by the power of His Godhead. For this He could as a man only yield Himself and trust.

And so it is with the saint exactly. Sanctification of the moral nature of the abstract spiritual life given us in Christ Jesus, is a part of that life itself. It is "created in righteousness and true holiness."¹ This given nature does not, however, involve power to manifest itself in outward "walk." It has no necessary connection with power. It is not in any sense dependent upon works, and as it finds itself environed, can of itself actually do no good works. It involves the nature and nothing more. Jesus was as holy as a man, in this sense, when He lay helpless in the manger, as He was when on entering in triumph on His active public ministry, in the power of the Holy Ghost, the Father said, "This is My beloved Son in whom I am well pleased." Yet He had at that time done nothing, and could have done nothing in the flesh. Nothing in His history after His birth affected His nature. And yet He says, "I sanctify Myself."² He did it in the sense of utter abandonment of His human will, and individuality to God's will and purposes. Through the eternal Spirit He offered Himself "without spot" to God, ceasing thereby to live a separate outward conscious life as a man, giv-

¹Eph. iv. 24. ²John xvii. 19.

ing Himself up to God, and becoming an instrument only; a rational, yielded instrument in the hands of the Holy Ghost, that being possessed of Him, "full" of Him, He might be used of Him in the fulfillment of all His will. "A MAN approved of God among you by miracles and wonders and signs, WHICH GOD DID BY HIM." ¹

Now, it is no more true that He was in this way sanctified in His outward conscious life, or "walk," than it is true that we must be. Neither is it any more certain that His consecration to this life, was voluntary, than it is that it must be so with us. Just as literally as He rationally presented Himself to God, must we present our bodies "a living sacrifice" ² to Him. That His "walk," or outward conscious life was always and uninterruptedly sanctified and holy from His fleshly birth, and that in this respect He differed from all other human beings, is of course, true. But the reason of it is obvious. His human soul, as we have elsewhere seen, was not like our fallen souls, but, on the contrary, it was the type and pattern of the regenerated soul, or "new man" in us. His was the first created human soul, and represented an order of being that did not exist up to that time, and into which all saved souls were to be translated by a new creation at the hands of God. His soul was never fallen, and hence had existed with the Father in heaven since before the world was. His consecration was not made after His advent, but before it; and His sanctification by the Father was given before He was "sent." Hence He was wholly possessed by the Spirit from His conception, so that He

¹ Acts ii. 22. ² Rom. xii. 1.

was called "that holy thing" even before He was born. By virtue, therefore, of arrangements made before He left the Father in heaven, He, through entire and perfect self-abandonment to God, entered at once upon anointed and uninterruptedly triumphant life.

Not so, however, with us. We being born in sin, must be changed into His "image," and cannot enter conscious spiritual life until this is done. It is then, only—when we enter conscious spiritual life—that we can wholly consecrate, or present ourselves "a living sacrifice" to God, and through the same power—the Holy Ghost—enter the same sanctification of outward or conscious life. But we may not, and generally do not, at once see this fact. We may think we have inherent strength, and can of ourselves live outwardly the holy nature given us in regeneration, and may essay to do it, and despite failures persist long in trying to do so. We fail, but we do not understand the cause. We will likely think the fault must be in our not trying hard enough. We may not even know the promise of complete triumph as a gift. The way to sanctification of outward conscious life may, therefore, have to be taught us in God's fatherly dealings with us. We neither know ourselves nor Him. We know we love Him, and want to please Him. This is involved in the nature of the abstract, spiritual life given us; but we may not know we are impotent to deal with His mighty spiritual foes, against which we must contend in trying to live a holy life. We may not know that the power to act outwardly His will must as literally be given as this new life itself. That this is true seems certain from the scriptures.

Paul speaks of the Spirit as being in us before we

are necessarily "strengthened with might" by Him; before we are enabled to "comprehend" the love of Christ in its length and breadth and height and depth; before we are "filled with all the fullness of God." Let us not suppose that He is there as an inactive guest, that He is not in any way asserting His energy, because He has not done for us the things here mentioned.

We have very carefully to consider, that there is in us an "inner," and an "outward man"—that these in the Christian are as distinct from each other in nature as if they were separate entities occupying different bodies. The one an increasing life, the other a decreasing life; the one a sanctified life, the other carnal and unsanctified. The one is the "new man" "created in righteousness and true holiness"¹—the regenerated and perfected soul—the other is the unregenerate and sinful "flesh."² These two natures exist in every Christian till death, and are so distinct from each other that they are, as we have seen, personated in the scriptures. In order to understand the scriptures, therefore, they must be distinguished from each other, and we must see to which of them reference is had in them. Just as things are said of Christ which refer to His humanity only, so are things said of the saint that refer exclusively to the "new man." It is the "new man" only, that is ever sanctified in nature, and this sanctification must, as we have seen, be given before sanctification of conscious life can even be sought by us, as the latter is given in answer to the conscious solicitation of the "new man." That this is true I will try to show from the word.

¹ Eph. iv. 24. ² Gal. v. 17; Rom. vii. 25.

Take the Corinthians. In the second verse of the first chapter of Paul's first epistle to them, and as a part of the address of the epistle, he says, "to them that are sanctified in Christ Jesus called *to be* saints."¹ To such he proposed to write, and such he calls the "church of God" at Corinth. And yet in the third chapter he says they are "carnal," and charges them with many and grave faults. "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ."² "Ye are yet carnal."³ "Are ye not carnal, and walk as men?"⁴ Over and over he charges them with carnality, pointing out their carnal conduct. And yet they were "sanctified," and were so addressed by Him.

Now this is a statement of facts. They are in complete harmony with the whole teaching of the scriptures. And yet they cannot be understood and made to harmonize with them, without recognizing the duplex nature of man, and that the sanctification here referred to, has to do with one only of these natures. If we look at these people in the light of these charges, and consider that they refer to the whole man, "inward" and "outward" alike, who would say that they were sanctified? Can a man be both sanctified and carnal in the same part of his nature at the same time? Has not the Master said, a good tree cannot bring forth evil fruit? Can a spring at the same place send forth both salt water and fresh? Paul does not say they are partially sanctified. He says they "are sanctified in Christ Jesus." The sanctification spoken of by him was complete and perfect. It was "in Christ Jesus," and

¹ 1 Cor. i. 2. ² 1 Cor. iii. 1. ³ 1 Cor. iii. 3. ⁴ 1 Cor. iii. 3.

in him is "no sin." Neither does he intimate that any thing is lacking in this sanctification in any after part of the epistle. When accusing them in such strong terms of carnality, he does not qualify what he has said on this point. He does not say, "I addressed you as sanctified, but I find I was mistaken. I find you are, in truth, not at all sanctified but very carnal; so I must qualify the expression." On the contrary, after he has set forth their misdoings, and repeatedly, as we have seen, declared they were carnal, and "walked as men," he repeats specifically and unqualifiedly, that they are sanctified. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."¹ Evidently he is not in either instance speaking of the "outward man," or "walk," for in that respect such language could not have been used of them. This much is certain, for it is visible, and expressly declared of them. Outwardly they were unsanctified.

From these considerations it appears that a saint can, in some sense, "be sanctified in Christ Jesus" and "by the Spirit of our God," and at the same time be carnal in his "walk," or, outward life.

Now, in whatever sense they were sanctified at all, they were perfectly sanctified. It was "in Christ Jesus" and by "the Spirit of our God." It was given in connection with the "washing of regeneration." From which it appears that in the sense here referred to, we are sanctified when we are "born again," or "elected" to life. And this view harmonizes with other plain scriptures on the same subject. Peter says of the Christian,

¹ 1 Cor. vi. 11.

“Elect . . . through sanctification of the Spirit, unto obedience.” Paul, in his second Epistle to the Thessalonians, having reference to the same thing, says, “God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.”² In both of these passages we find that this sanctification is made a condition of salvation. It must therefore be given in the very beginning. In one place it is associated with regeneration as being simultaneous with it. In another, it is made to precede election, being that through which we are “elected.” In another, it is made the act in which we are “chosen” of God. It is also made contemporaneous with saving faith. In all of which it is unmistakably set forth as one of the first works of the Spirit in the soul of the saint. It is not a process. It is, and from these references must be, an instantaneous and complete work.

It was to this sanctification that Paul referred in the address of his letter to the Corinthians, and so we cannot be surprised at the confidence with which it is asserted. As truly as God had “chosen” them to salvation, He had sanctified them. If they had been “elected” to life at all, it had been done through this sanctification. If they were even “babes in Christ” they could only have entered Him at all by the “sanctification of the Spirit and belief of the truth.” There was no qualification, because he spake a certain and necessary truth. No matter how carnal their outward “walk,” it remained as true as God’s word that if they were saints at all they were “sanctified in Christ Jesus.”

¹ 1 Pet. i. 2. ² 2 Thess. ii. 13.

Now what is sanctification? It is a setting apart to God's service. Some part of us is therefore, at regeneration, set apart to His service, and that part of us is "in Christ Jesus." What part is this? Evidently it must be the soul, the "new man," who has by the Spirit been "baptized into Christ," and which is in regeneration plainly said to be "created in righteousness and true holiness,"¹ renewed in knowledge after the "image of Him that created him."² What is holiness but sanctification? And how can the "new man" be created "in righteousness and true holiness" without sanctification? Sanctification, then, is by express declaration a part, or characteristic, of the very creation of the "new man." Sanctification itself sets apart to service. It is "unto obedience," and obedience is perfect service.

But the work of sanctification is not necessarily alike in all things. It may involve the nature of the thing sanctified, and it may not. It sets apart. That is all. Now, there are more ways than one of setting things apart to God's service, as I think we can hardly fail to see. There must always be a will, and a worshiper, but it does not follow that this will and holy nature must be in the thing sanctified, or set apart. It may be in him only who sets the thing apart to service. A mountain, temple, or vessel may be set apart to a sacred use. They would in no sense be changed. They do nothing. They experience nothing. They are, however, sanctified or set apart to God's service by the will and act of him who is rational, and has a moral nature capable of worship. A man might set apart a horse to the service of a friend in precisely the same way. It might be very much

¹ Eph. iv. 24. ² Col. iii. 10.

against the will of the horse. He might vehemently resist, and yet under the coercion of overmastering power he might be used and made to serve a very valuable purpose. He remains wholly unchanged in nature and disposition, and is entitled to no credit certainly, and yet he is actually set apart to the credit of the owner.

There is, however, another sanctification radically different from these. It is a sanctification that makes a worshiper. One in which the being sanctified becomes thereby possessed of a nature that prompts, and impels as matter of choice and disposition to service, independently of all outward overpowering influences. It involves the whole moral being. The will is radically and entirely changed and put into harmony with the will of God. The affections are set upon new and different things. The things once hated are now loved. All things become new. This is sanctification of nature—sanctification in the highest and deepest sense of the word—sanctification that makes a worshiper of its object.

These distinctions are plain and scriptural, and must be kept in mind if we are to understand God's dealings with man in salvation.

The sanctification which we have been discussing in connection with the soul, or "new man" is of the last kind. It is distinctively a sanctification of moral nature, in which the soul, from hating God, and rejecting His law, comes to love God and to delight in keeping His law. What was before forced and unwilling submission, has become a service of choice and of delight. It is a new creation, a "new creature," a "new man." God is the workman and "we are His workmanship, created in Christ Jesus unto good

works.”¹ And if in this new creation of God’s, He undertakes to create “unto good works,” which can mean nothing else than a nature that prompts and impels us, as matter of choice and disposition, to good works, we must allow that He cannot fail of entire and complete success. He must be supposed to accomplish His purpose. A nature is given in perfect harmony with His law, a nature like His own nature, of divine love, which is the fulfilment of the law.

Of course this sanctification is instantaneous and complete. In the highest sense of the word it is perfect, for it is “created in righteousness and true holiness.” It is God’s own work and after His own “image.” It is accomplished, as must be seen from these texts, in regeneration. It is the end, and purpose, and effect, of regeneration. It is the doing away of the old rebellious and hateful nature—the “old man”—and the creation of the “new man” with a nature in harmony with God’s will. Since in this work we are as passive as the dust was, out of which Adam was created, there is no more reason why we should come from His hands imperfect in nature, than that he should have done so, and it is as certain that we do not. “Old things are passed away; behold all things are become new. And ALL THINGS *are* OF GOD.”² Reason about it as we may, the truth as it is declared in His own word remains, that out of the annihilation of the old nature of the soul, God in regeneration brings into the world an entirely “new man,” an exact “image of His Son,” for every part of whose moral nature, He assumes responsibility.

¹ Eph. ii. 10. ² 2 Cor. v. 17.

This "new man" is not only perfect by creation, but its perfection is made eternal. "By one offering He hath perfected forever them that are sanctified."¹ Of course this refers as it necessarily must, to that sanctification which involves the nature of the soul, and which as we have seen takes place at, and in, regeneration. So that the soul is not only sanctified and perfected but its sanctification is eternal. It is simply the gift of "eternal life" in Christ Jesus. "This is the record, that God hath given unto us eternal life, and this life is in His Son."² He came to bring it into the world. It is in Him. He imparts it unto us. It is not physical life. It is not eternal spiritual existence only. We suppose that sinners are in this sense immortal. It is a life. A distinct form and character of spiritual life. It is the same life Jesus had as a man. He imparts His own life to us. In the creation of His human soul, life is created for all the foreknown ones who should become heirs of salvation. Our calling and grace, "was given us in Christ Jesus before the world began, but is now made manifest."³ It is in Him, and of Him—His own human life. He brings to us the life God gave to Him in the creation of His human soul, and imparts it to us in regeneration. From that moment an exact "image" of His own human soul is reproduced in us—the "new man." He was to be the "first born among many brethren,"⁴ that is, among many beings of the same parentage—of the same order of life, and nature, that He Himself, as a man, had. This is the life the Father has sent into the world. It is a specific, definite life—the very life

¹ Heb. x. 14. ² 1 John v. 11. ³ 2 Tim. i. 9, 10. ⁴ Rom. viii. 29.

of Jesus' human soul. What then must be the character of this life? It is, and must be, holy in nature, and is as eternal in its inseparableness from God's love, and preserving power as is the human soul of Jesus. The eternity of this life as necessarily involves the preservation of its holy nature in us, as it does its perpetuity. As immortality in the sense of endless existence, belongs to all alike, both saved and unsaved, this cannot be the distinguishing peculiarity of the "eternal life" given us in Christ. When it ceases to be holy, it ceases to be the life He gives, and therefore is not, and could not be, a fulfillment of the promise of "eternal life." How could it be otherwise? The very life, and only life, the Father has provided for us is "in His Son." Was it imperfect life? If it was, then Christ's life was imperfect, for it is expressly declared that He, Himself is our life; "Christ, our life."¹ In endowments, nature, and substance, it is the life of His human soul. Hence it is that those who are by regeneration sanctified, that is, given this "eternal life"—"created in righteousness and true holiness"—in the "image of His Son"—are "perfected forever."

This sanctification of soul, or holiness of the "new man," or "eternal life" given in Christ, is a characteristic of all Christians. The Corinthians had it, and yet they were not wholly sanctified. In outward conscious life, they were "carnal, and walked as men." Undoubtedly they needed an additional sanctification. Paul prayed for the Thessalonians, who had already been "elected" or, "chosen" through sanctification of their souls, that they might be "wholly sanctified."

¹ Col. iii. 4.

They did not need that the sanctification already given them undergo a change. It could need no change. It was "in righteousness and true holiness," and hence could not be made more perfect. Therefore the trouble with these Thessalonians was not that they needed an improvement upon the sanctification already given, but an entirely new and distinct sanctification, different in character and design. This first sanctification perfects the nature of the soul, but does not give the power necessary in order to enable us to outwardly "walk" in holiness, thus leaving us in need of another sanctification, as we will endeavor to more fully show in the next chapter.

SANCTIFICATION OF NATURE, IN CONTRA- DISTINCTION TO SANCTIFICATION OF CONSCIOUS LIFE, OR "WALK."

We come now to consider that in this sanctification of the nature of the soul, the "flesh" or, "outward man," has not only not been sanctified, but has not been touched at all. The "new man" which only has part in this sanctification, is created "in Christ Jesus," but the flesh, we know, is never in Him. "Flesh and blood cannot inherit the kingdom of God."¹ It is created in the new birth, by being born of the Spirit, but "that which is born of the Spirit, is spirit,"² and the flesh is not, and does not in this life become spirit. It is to be sown in "corruption"³ a "natural body."³ Hence the "flesh" is not affected by the sanctification of the "new man" which must therefore be the "inner man," or, soul.

It is the "inner man,"⁴ the "inward man,"⁵ in contradistinction to the "outward man,"⁶ or, the "flesh."⁷ Hence it is we hear Paul saying in the midst of a record of failure to subdue the "flesh," and do "that which is good" in his conscious, outward life, "I delight in the law of God after the inward man."⁵ And again, "though the outward man perish, yet the inward man is renewed day by day."⁶ And yet again, "strengthened

¹ 1 Cor. xv. 50. ² John iii. 6. ³ 1 Cor. xv. 42, 44. ⁴ Eph. iii. 16.
⁵ Rom. vii. 22. ⁶ 2 Cor. iv. 16. ⁷ Rom. vii. 25.

with might by His Spirit in the inner man.”¹ This inner life is as we have elsewhere seen, a perfected life. In it there are no remains of carnality, no traces of inbred or Adamic sin. These belong to the “flesh” still, in which the “old man,” or nature, asserts itself in “lusts, which war against the soul.”²

This distinction must be recognized. In no other way can the scriptures be explained and made to harmonize with themselves. Look at 1 John. If we allow that it refers to the whole man as an indivisible moral entity, involving alike the “inward” and the “outward” man, in responsibility for outward life, then the whole world to-day is doubtless lost. Let us examine ourselves by this test and see where we stand. “Who-soever sinneth hath not seen Him, neither known Him.”³ “He that committeth sin is of the devil.”⁴ “Whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.”⁵ “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.”⁶ Here is the test. Whosoever sinneth is a child of the devil, has never been born of God, neither known Him as a savior, for if he had been born of God, he would not, and could not sin, neither could that wicked one touch him. This is the plain, and necessary meaning of these scriptures. There is a sense then, there must be, in which the man who is a Christian at all, is in nature and life free from sin. It does not say we will not practice gross sin, or even practice sin at all. It

¹ Eph. iii. 16. ² 1 Pet. ii. 11. ³ 1 John iii. 6. ⁴ 1 John iii. 8.
⁵ 1 John v. 18. ⁶ 1 John iii. 9.

does not mean that. The revised version makes it if possible still more emphatic. "Whosoever is begotten of God doeth no sin." That there is then, a sense in which the Christian does not sin is certain. It is folly to attempt to evade, or explain away these scriptures. In the face of them we are driven to one of two conclusions. Either those are right who make entire freedom from the commission of sin a condition in order to salvation, or else these texts must be understood to refer to the "new man" only. We must recognize and account for them. They are in the Bible. They are plain and unmistakable, and they mean sinlessness, and nothing less. If they do not refer to the soul, then they refer to the whole man, and if they refer to the latter, then no man who commits the least sin is, or ever has been, a Christian. It is as certain that the truly regenerate in some sense, and that a high and important sense, are free from the commission of sin, as it is that these words of John were inspired of God. It does not refer to degree of sin. It does not refer to a moral state of protracted sin. It refers to any kind or character of wilful, responsible sin.

Again, however, the same evangelist says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."¹ How can he say this in one sentence, and in another, in the same epistle, declare that if born of God we do not, and cannot sin, if in both instances he refers to the same part of our nature and being? Can we believe this to be the case?

And why should we do so, when to recognize the "inward" and the "outward man," thus personated in

¹ John i. 8.

the word itself, in their distinct and clearly defined natures, and that it is the "inner man" only that has volition and a responsible moral nature—that is in an important sense saved or lost; that it only ever is in this life "born of God," and not the "flesh" in which "the law of sin" remains;¹ that the inward man, or "new man" only, is "created in righteousness and true holiness;"² when I say, to do this, is simply to accept the plain word of God as it relates to these things. How promptly, beautifully, and completely such a view harmonizes all parts of the Bible. We are told that "Whosoever is born of God"—that is undoubtedly, the soul, or, "new man," as it only is born of God, "cannot sin because he is born of God." There is a plain reason assigned for it, the sinlessness standing as the necessary effect of a carefully mentioned cause—that he is "born of God." Suppose I should say, Satan cannot sin because Jesus was born of God. You would say my reasoning was bad; that there is no necessary connection between my premise and my conclusion. Suppose then I should say the "flesh," which is personated in the Bible as the "outward man," and is by nature at enmity with God, cannot have sin, because the soul is born of God. There is the same fatal defect. If there is in truth, and the Bible declares it, an "inner man" and "an outer man," then the fact that the "inner man" is born of God, cannot operate as a cause why the "outer man," who is not born of God, should be changed in nature. And yet this is the cause, and the only cause, that is mentioned why he cannot sin. We cannot sin "because" we are "born" of God, but the "flesh" is not

¹ Rom. vii. 23. ² Eph. iv. 24.

"born of God," therefore it is not included in this text; and if we exclude it, then we have what we have been trying to show, a sanctified and perfected soul, or, "inner man" preserved forever free from sin.

I hope then we see that man is duplex in his nature. That he has a carnal nature, and a spiritual nature, and that the spiritual nature only is involved in the sanctification of which Paul spake in the address of his epistle to the Corinthians, in seeing which, all the difficulty of comprehending his words to them disappears. They were "carnal" not through defect in the nature of the soul, but through its weakness in the presence of powerful evil influences, against which it has no promise of being able, in its own strength to stand. The trouble was not that they did not try, but that they did not trust. Not that they could have delivered themselves, but that they did not rightly seek deliverance. They were at fault, not because they could of themselves have kept from "walking as men," but because they did not "walk by the Spirit."

With this view, we see at once perfect harmony between Paul in Romans vii. and 1 John. When Paul says, "the evil which I would not, that I do,"¹ and "the good that I would I do not," he speaks not of wilful acts, but of what is done by him in a state of unwilling and hateful captivity. He does not thereby bring himself within the condemnation of John, as he himself plainly declares, saying, "Now if I do that I would not," the thing I do not will to do—but what I loathe and hate, "it is no more I that do it,"² I am not guilty. It is not the "new man," for with the

¹ Rom. vii. 19. ² Rom. vii. 20.

“new or “inward man,” “I delight in the law of God.”¹

Again let us understand that it is one thing to do a thing knowingly and may be another to do it wilfully. If there were no extraneous influence of any kind, nothing to resist and overpower the soul and prevent it doing according to its will, then indeed might all our conscious acts be wilful. But such is not the case in fact. Paul knows the evil he does, or else he would not know that he opposed it. It is something repugnant to him, something he would not do. Yet he does do it. He does it, as he declares, as an unwilling “captive.” We must remember that we war against mighty, invisible spiritual “principalities and powers,” that these powers are more mighty than we. Suppose while I am out on the farm, a desperado comes to my house, and finding one of my little children there alone, flourishes a club and commands him to set fire to my house. He says, “I do not want to burn down the house. It is my father’s house, and I do not want to destroy it.” But, on pain of being beaten to death, the rough man commands instant obedience. In this state of captivity he sets fire to it, and burns it down. Did he know the effect of what he was doing? Certainly. But did he do it wilfully? Would I hold him morally responsible? Did he love me less the moment he did the deed, than when he left my arms? Not at all. We have no trouble in seeing the distinction in a case like this, but we are slow to see it where invisible forces dominate the life. And yet it is true there also, as Paul plainly declares. Now I am aware

¹ Rom. vii. 22.

that there are those who are unprepared to see this distinction. So long as a man is conscious that he has not in fact wholly consecrated himself, or done his very best to be wholly sanctified in his conscious life, so long is he apt to imagine that he could keep the law if he were but to do his very best. It is strange, but true, that the less we have tried to be perfect the more confidence we have in the flesh that we could be, and the less charity we have for those who are not. A prisoner may be very confident that when he wishes to do so, he can break the chains that hold him. He is not uneasy therefore, and is surprised that others whom he sees apparently anxious to escape, should not succeed. But when he does his very best and fails, his confidence will weaken. And when he finds a thousand honest efforts equally fruitless, he will begin to realize the truth that he cannot do it. If we have never so resisted sin as to satisfy us that it can take us captive, we may be self-confident. But if every power of the soul has been set upon holiness and no greater success attended our efforts than before; if we have tried it till we know, as well as we can know anything, that we cannot of ourselves overcome sin in the flesh, then can we understand Paul. The saint does not sin wilfully. If he did there would be "no more sacrifice for sins."¹ We either do not sin wilfully, or else we are not Christians. We know we do evil. We all acknowledge it. Are we Christians, or are we not? Paul for one, says, he knows he is: that when he does "evil" it is not wilful. Notice how the eighth chapter starts out, "*There is therefore now no condemnation to them*

¹ Heb. x. 26.

which are in Christ Jesus.”¹ What can this “therefore” refer to other than what has just preceded it in the seventh, the last sentence and clause of which says that with the “flesh” he serves the law of sin, but with which is coupled the statement also, that with the “mind,” which he here uses, as shown in the context, for “inward man,” he serves “the law of God.” “There is therefore,” that is to say, for the reasons just stated, that if I do that I would not, it is no more I that do it, but sin that dwelleth in me, etc.; for these reasons, “there is now no condemnation to them that are in Christ Jesus;” or in other words, to the Christian of whom he has been speaking.

So I hope we see there must be a distinction in the mind between these two natures, and that the soul only is changed by the new birth, and hence that it only has the certainty of arbitrary preservation in holiness of nature.

It should further be borne in mind, that, as we have seen, the sanctification of the soul, or “new man,” involves the nature only. It is a given life—“eternal life”—but in giving this life, no new, or increased endowment of power is given. It is within itself left as dependent as before. It was of the “new man,” let us not forget, that Jesus said, “without me ye can do nothing.”² And certainly it was of a sanctified and perfect soul He spake, when He said, “Verily, verily, I say unto you, The Son can do nothing of Himself,”³ There were no imperfections in Him, no traces of Adamic, or inbred sin, and yet He was powerless as a man to overcome the foes of holiness and of God. And

¹ Rom. viii. 1. ² John xv. 5. ³ John v. 19.

so it is of the "new man." To have a holy and a perfect nature, a divine life created in us, has nothing to do with the question of inherent power. And hence without Christ it can do nothing. This does not jeopardize the abstract spiritual life of the soul, or "new man." It is never left alone. It always has the Spirit and power of Christ in it for its protection, and preservation, independently of causation, or consciousness on our part, as is said, "Your life is hid with Christ in God."¹ And again, "Sanctified by God the Father, and preserved in Jesus Christ."² God's Spirit is, therefore, always in the "inner man" of the regenerate. "Christ, our life,"³ is forever enthroned as king and sovereign of the regenerated soul. His law is written in its nature. "I will put my laws into their mind, and write them in their hearts."⁴ From the moment of its creation, the moment of its baptism by the Holy Spirit "into Christ,"⁵ from that moment we find His "Spirit in the inner man;"⁶ there to reign in it, to be its life, to renew it from day to day, to preserve it in holiness; and to do this independently of causation or consciousness on our part, as matter of covenant grace. "That wicked one toucheth him not." He doth not sin for his seed remaineth in him, and "he cannot sin because he is born of God." The soul's redemption is, at regeneration, when the "new man" is "created in righteousness and true holiness," complete and eternal. He hath been translated out of the "power of Satan"⁷ into God. The kingdom of God is "within" him,⁸ and it "is an

¹ Col. iii. 3. ² Jude 1. ³ Col. iii. 4. ⁴ Heb. viii. 10. ⁵ Eph. iv. 5; 1 Cor. xii. 13; Gal. iii. 27. ⁶ Eph. iii. 16. ⁷ Acts xxvi. 18. ⁸ Luke xvii. 21.

everlasting kingdom.”¹ No power can enter the inner life, therefore, and destroy it, except he “first bind the strong man” that is enthroned in it.²

Here is an unconditional and uninterrupted covenant work of the Spirit in the “inner man,” making real the gift of God to us of “eternal life.” “Whosoever liveth and believeth in me shall never die.”³ “He hath said, I will never leave thee, nor forsake thee.”⁴ “Your life is hid with Christ in God.”⁵ Such is His promise, and it is fulfilled in the work of the Spirit in the “inner man.”

Hence it was that in the midst of such frailty, Paul could say, “I delight in the law of God after the inward man.” “With the mind”—the mind in which God has put His laws—“with the mind I, myself serve the law of God.” “I, myself”—the really responsible part of my being, the redeemed part, the “new man,” “I, myself serve the law of God.”

From these considerations, I think we may see that here is an office work of the Holy Spirit in the “inner man” that sufficiently accounts for His uninterrupted presence there, independently of the question of outward sanctification, or “walk;” a sufficient reason why we should expect His presence there whether, in addition to this covenant work of preserving the soul, or “new man” in holiness, the life, also, is “strengthened with might” by Him so that we “walk by the Spirit” in outward holiness also, or not.

¹Psa. cxlv. 13. ²Matt. xii. 28, 29. ³John xi. 26. ⁴Heb. xiii. 5. ⁵Col. iii. 3.

CONSCIOUS AND UNCONSCIOUS SPIRITUAL LIFE DISTINGUISHED.

And now having considered the mighty, certain, and uninterrupted presence and work of the Holy Spirit in the "inner man," in the fulfilment of a covenant work of grace in the impartation and preservation of abstract spiritual life in the soul, we have further to consider the nature of this life, and that there is another phase of spiritual life wholly different from this, and equally dependent upon the same Spirit; that there is spiritually, as well as physically, an unconscious, and a conscious life; a life that we live without volition, or causation on our part, or even knowing how we live it, and also another life that is conscious with us.

We do not know how the heart-pump is worked. It requires force to do it, but we do not know the location of that force, or the laws by which it is exerted. It is not a matter of volition or causation on our part, or even of consciousness. It is done by an unseen hand. It is beyond us. This force belongs to abstract physical life. We do not understand it, did not create it, and can by no means perpetuate it. No more do we understand how this life gives physical strength, or will power, or the powers of the mind. All these things are in it, arbitrarily given to us. We do not know of ourselves whence they are.

There is with us, however, another physical life. These mysterious and unsought endowments of mind,

will, the affections, and physical strength; and the knowledge that we can exert and control them, give to us the consciousness of individuality, and of the power of self-assertion. This is what we may call conscious life—life in which we think, and plan, and outwardly execute; a life in which, in our relations to things without, we make manifest the nature, and power of the given life within.

Now it is the same with spiritual life. There is the unknowable gift of abstract spiritual life—the “new man”—created in us in answer to saving faith, and perpetuated in us by the mighty power of God, independent of causation on our part, as matter of covenant grace; a life the forces of which we no more create or comprehend than we do the forces of abstract physical life; a life that is in a most literal and comprehensive sense, “the gift of God.” The wind bloweth where it listeth, and thou hearest the sound thereof but canst tell whence it cometh or whither it goeth; so is this life that is born of the Spirit. It involves the spiritual nature and all inherent spiritual forces. It determines wholly our moral character. What is given to us in it, in the way of spiritual nature and forces, we have, no more, no less. This is abstract, involuntary, given spiritual life—the “new man.”

On the other hand, just as we have self-consciousness, and the power of self-assertion in physical life, so have we in spiritual life. In its relations to other lives, and outward things, and to spiritual forces that touch it within, this new spiritual life consciously asserts its forces, endeavoring to live outwardly its will and nature. This is what may be called conscious spiritual life. Now while the former, or abstract

life, is "in righteousness and true holiness" created in us by regeneration, and is vouchsafed to us forever as matter of covenant grace, being preserved in us independently of our volition, which it, in fact, itself gives to us; or of causation on our part, by the workings of the infinite power of the Spirit, arbitrarily, and uninterruptedly exerted in the "inner man," which is this new and holy life itself, thereby making real the "gift of God" to us of "eternal life," in response to our faith in the acceptance of Christ as a personal Savior; while I say this is true of the abstract spiritual life, it is by no means so with the conscious spiritual life. It depends upon different conditions.

The abstract life, being of necessity without causation, or consciousness on our part, will have to be preserved in us, if at all, by a power outside of us, independently of our volition, and without our knowledge of the forces by which it is done. But not so with the conscious life, or "walk." It being conscious life, its forces will be consciously and designedly employed; and if we find help in our efforts to subdue and overcome the foes that beset us in trying to maintain holiness in this life, we may expect to consciously and rationally seek this help; and to do so must know whence it is to come, and how it is to be obtained. I say this is reasonable, and as a general rule it is true. Let it not be supposed, however, that we will be left entirely unprotected in the absence of this conscious solicitation and faith. We will, in a degree, be protected in this outward life against Satan though we may be unconscious of the fact, by a general spiritual providence; but this is not the principle upon which we are to expect the attainment of holiness in it. Until we have knowledge of God's

power "to usward who believe," and of His willingness to give needed strength to overcome "sin in the flesh," and consciously seek it of Him, we will remain weak, and in His fatherly dealings with us, may, and doubtless will at times, as matter of chastening, and teaching, be left largely to our own inherent strength in efforts to be outwardly holy; in which case, as the spiritual foes against which we must contend, are more mighty than ourselves, we will of necessity, fail of our purpose, however earnestly we may try. We will find that integrity of motive, is not enough; that we are impotent, and must have power before we can outwardly live the holy nature that is given us in the new birth. We will have life but will not be able to "walk." We will be "babes in Christ,"¹ undeformed, indeed, as to nature, but without power. In such a state of spiritual babyhood, we will be as helpless spiritually as we are physically helpless in physical babyhood. The "babe" cannot "walk." We may in this state know comparatively nothing of our Father, but as the mother knows her babe however ignorant and helpless it may be, so we "will be known of" Him,² and He will take care of the "eternal life" He has given us. Before we can have His power, however, in the sanctification of our outward lives, or "walk," we must find Him out. We must see His fatherhood and our dependence upon Him. We must by faith consciously look to Him for it. We must "walk by the Spirit."

Let us understand that there is, furthermore, a difference between conscious physical, and conscious spiritual life. The former deals with physical forces which

¹ 1 Cor. iii. 1. ² Gal. iv. 9.

are in subordination to the will; the latter deals, not with these only, but with subtle, powerful and invisible spiritual forces, which array themselves violently against the will, and refuse to be subject to it, being more mighty than we. The "new man" is, therefore, as a stranger in a strange land of bitter foes, to whose superior power it will of necessity, unhelped, fall captive. Hence it is, the abstract spiritual life is an impotent life, not that it has imperfections of nature, but that it exists in the presence of opposing spiritual influences mightier than itself.

To illustrate: Take a child over whom there is a contention on the part of two strong men, the father on the one side, and a powerful enemy on the other, as to which shall control its conduct. It is always in the hands of one or the other of these men. Either in the absence of the other can do as he likes with it. What individuality as shown in voluntary outward life can the child have? When it is not possessed by the one it is by the other. In such a state we might truly say, it can of itself, do nothing. It may, indeed, have individuality in the matter of will and sentiment, but it is powerless. If the father overcomes the enemy and hedges him off, so that he touches it not, then it may, indeed, act freely to the extent of its powers, but this at last it does not do of itself.

So in some degree is it with us. We stand between two overshadowing spiritual powers both in a sense seeking to possess and control us. The one by violence, the other and mightier, by the consent of our wills. The one as an enemy and destroyer, the other as a Savior and Father. Now, while the soul is, in the creation of the "new man," delivered from the power

of Satan, and he toucheth it not in the sense of power to destroy, or change its holy nature, still he impedes, and most successfully when allowed, every effort of this holy nature and life, to assert itself in outward service to God. Hence it is that the true Christian, possessed of a perfect nature, is yet as dependent upon the Spirit for a holy outward life or, "walk," as if it had never been born again. Without Christ, we, in the presence of such an adversary, "can do nothing." And yet we may not, and generally do not, fully see this. By the constraining power of the divine love shed abroad in this new life by the Holy Ghost, we essay to do outwardly the will of the Father through the members of the body, in which the "new man" lives, but to our surprise and humiliation, we find there a "law of sin" "warring against the law of our minds," and bringing us into "captivity" to the law of sin in our members, so that while "to will is present" with us, "how to perform that which is good we find not."¹

This is a new phase of spiritual life, based upon new conditions—outward conscious life. It involves the "walk," and its character is "carnal" or, "spiritual," in the degree that we "walk as men," or, "walk by the Spirit." For it to be spiritual involves the exercise of controlling power over all the visible and invisible foes of God and His holiness—a power that is not inherent in us. Carnal weapons will not suffice, therefore, in this war against spiritual "principalities and powers."² Though regenerate and perfect in nature, we stand as helpless in the presence of such forces, as was the child of whom we spake, in the hands of its giant enemy.

¹ Rom. vii. 14-25. ² Eph. vi. 12.

Satan, the author of sin and evil, sets himself with tremendous and never failing energy, against all good. It is he, supremely, with whom we have to contend in the conscious outward spiritual life, and it is he who, in the employment of all subordinate evil influences, undertakes to defeat our purposes to be holy, and show outwardly in our "walk" the nature and will of the "new man" to serve God in all things. He is mightier than we. He it is who takes us captive through the "flesh," causing us to do the evil we would not, and holding us back from doing the good that we would.

We can, therefore, no more live this outward conscious spiritual life, or "walk," through self-efforts, however earnestly exerted, than we can create, or perpetuate in us, the abstract spiritual life. We may think we can. We may essay to do it with great confidence, and persist long in the effort. But we will fail.

Peter made this mistake. He thought it was a matter of integrity of purpose. He knew he loved the Master devoutly, and was sure he would never forsake Him. But he was mistaken. Was it because he was not a true Christian, and had not received the gift of perfect abstract spiritual life? No, it was not that. Had not Christ just said as much of the genuineness of his faith, and the blessedness of his state of soul, as has ever been said of the faith of any man in any age of the world? "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but My Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it." ¹

¹ Matt. xvi. 17, 18.

Had He not told him that he was "every whit clean?"¹ The soul was holy. What then? It was the plot of a foe that threatened him. Jesus said, "Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat."² Here was a power he had not taken sufficiently into account. He had no doubt in a degree, been kept out of Satan's hands in the past by Jesus. Though he had been so far in his hands as to call from Him the awful rebuke, "Get thee behind me, Satan," yet it is certain he was, in a degree, and doubtless in a great degree, kept out of his hands. He can only deal with God's children when he is suffered to do so. The angel of the Lord encampeth round about them. There is an impassable hedge. It was so with Job, and it was so with Peter. If not so, why should Satan have come to Jesus for permission to sift Peter? Why did he not just take him and sift him? He was abundantly able. Peter could not have helped himself. He needed no assistance when he was allowed to get hold of him. So no doubt he was, in a degree, kept out of his hands all along. Jesus said, "I have kept them." He had, by His general spiritual providence, shielded him, but Peter was not conscious of this fact, and the time had now come for him to find out as he had not heretofore, his own impotency, and the source of protection. The Lord had graciously prayed that his faith might not fail, and that seemed to be about all there was left when Satan got through with him. Yet he was not expecting defeat. Immediately after Jesus had told him of this plot of Satan—the significance of which he did not at all understand—and

¹ John xiii. 10. ² Luke xxii. 31.

had foretold him the result, he was very self-confident. He was not going to forsake Jesus. He did not know what the rest would do, could not speak for them, but he was certain he, for one, would not forsake Him. Though all the rest should do so he would not. He would go with him to prison, or die with Him first. Poor Peter. He seemed to think surely Jesus did not know how true he was. In all this he was sincere. But he had not calculated wisely. He did not understand his own weakness or the mighty power of the adversary. The time had come, it seems, for him to learn as he had never done before, what Jesus meant when He said, "Without Me ye can do nothing." How different must have been his views of himself after the night of the betrayal. When under the mighty temptation with which Satan sifted him, he had cursed and sworn in Jesus' very hearing that he did not know Him, and the Master had turned and looked at him, recalling all to his mind, and he had gone out and wept like a child over his conduct, he must have seen himself in a very different light from what he had ever done before. He had not thought himself capable of such a thing, and could never have been convinced of it. But now he knows it. What a revelation it brought to him. If he had not been present on the night of the betrayal and had escaped this trial, how inexcusable and villainous such conduct in another would have looked to him. How utterly hypocritical he might have considered all their past pretenses of devotion. Now he knows better. He knows he loves the Master. His faith did not fail him. Jesus prayed that it might not, and the Father always heard Him. But how utterly he must have abandoned hope in himself. How self-

confidence must have perished. See how changed his manner after the resurrection. When the risen Master said, "Simon, Son of Jonas, lovest thou me more than these?" How modestly he answers, "Yea, Lord, thou knowest that I love thee."¹ That is all. There is no more boasting. He knows he loves Him, but he does not know what he might do, if he were sifted.

Ah, it is a fearful thing to be turned over to Satan to be sifted. Do we point the finger at Peter? We are not one whit stronger than he was. Let us beware that we do not force the Lord to teach us this fact in the same painful way. "Let him that thinketh he standeth take heed lest he fall." It is a dreadful thing to be turned over to Satan, but sometimes it seems we can be made to see our impotency in no other way. There is a creek near my home. Suppose my little daughter thought she could safely walk the log across this stream and I could not make her understand but that she could do so. I am afraid she will attempt it sometime, and so I say, "I can convince her in no other way; I will let her try it." She confidently starts across, but soon falls in, and has to be delivered. I need not argue with her about it any more. I did not want her to suffer thus. I could not help it. She could be taught in no other way. What sufferings those bring upon themselves who cannot be convinced of their inability to stand against Satan without being turned over to him. But that is better than never to learn, and it seems too many can be taught self-impotency in no other way.

¹ John xxi. 15.

THE SPIRIT'S RELATIONS TO CONSCIOUS SPIRITUAL LIFE.

In what has gone before we have tried to show that the abstract, unconscious spiritual life is, as matter of covenant grace, preserved in us in holiness, independently of consciousness, or causation on our part, by the Holy Spirit, while the conscious spiritual life, or "walk" is not. It may be asked why the Spirit does not, by a like arbitrary and uninterrupted exertion of power, preserve the conscious outward life, or, "walk" in holiness also.

There are manifold and great reasons why this should not be done, some of which we will now point out. This life is, as we have seen, rational conscious life. If the Spirit aids in it, He should be recognized, and trusted to do so. It would be the help of a friend. It would be a manifestation of care for, and love towards us. Such service involves in us as rational creatures the duty of recognition and gratitude. It should develop a growth of acquaintance and confidence. This, however, could not possibly be unless it were understood by us. It is, therefore, one of the very means by which we are to know him who has, being practically unknown to us, yet done so much for us, in the gift and preservation of a holy inner life. There is now no longer a reason why He should deal with us independently of our consciousness and solicitation. He has told us of our helplessness without Him, warned us of the adversary, and of His own power and willingness to deliver us out of his hands. We are His children. His heart

is set upon us, and He would have us know it, that our love to Him may be increased and strengthened. In this conscious spiritual life, therefore, if we have the Spirit's power exerted in our behalf, it certainly is reasonable and right that we should come to our Father and ask Him for what we need, and look to Him for it. It is in these personal dealings with us, in the main, that we come to know Him.

A general spiritual providence would be ruinous to us. We would not see God in it. We would enjoy His gifts without knowing that they were gifts, or whence they came. We would think the power that kept us was inherent in ourselves. How could we ever learn that Satan stands by us, that he follows us up, ready, and able, and eager, "as a roaring lion," to devour us, if he were always, and independently of our knowledge, or solicitation, kept "hedged" off from us? How could we know that we have no power of ourselves, over the spiritual foes that beset us within and without, if unknown to us these foes were by the Spirit, in a general providence, always kept in such subjection that they could not touch us? In other words, how could we know ourselves, or God, if He were arbitrarily, and without our consciousness, to adopt a general spiritual providence that would protect us wholly from every foe, and anticipate our every possible need? Would we not, inevitably, and most naturally, under such conditions, invest ourselves with the power of self-preservation? Would we not be self-righteous? Who, under such conditions, would likely pray to Him? For what would they pray? He is invisible to us, how would we ever come to know Him? Who would we thank for gifts bestowed without our having seen the need of them,

or having asked them, or knowing whence they came? Is it not plain that in the conscious spiritual life is God's opportunity, by chastenings, and personal dealing with us, to show Himself to us as a personal Father; His great love for us, our ruin without Him, our helplessness to contend against the foes arrayed against us, the incomprehensible vastness of His blessings, the exceeding greatness of his power towards us, and the immeasurable extent of our obligations to Him; thereby creating in us a reciprocal love, and gratitude? Let us not forget that "we love Him because He first loved us."

In this life, then, we may, in the main, expect to "receive not" if we "ask not." In fact, it is in what we have been considering that the necessity for prayer seems chiefly to consist. It renders personal intercourse with the Father indispensable. Prayer is not required because the Father is not willing freely, and bountifully, and unsolicited by us, to satisfy our needs in a general spiritual providence, but that such a course would be ruinous to us. It is certain, as we have seen, that He does in a degree—as far, doubtless, as it is best for us—deal with us in this way. But while he has a hedge about us, this hedge may be, and for our good is, at times taken away in a degree, so that Satan becomes a "thorn in the flesh." The protection of this general providence is, no doubt, increased as we come more and more to enter a distinctively trust life, in which reliance on Him becomes habitual and complete, so that we realize always that every good and perfect gift "cometh down from the Father," and instantly, and with the whole heart, look beyond instrumentalities employed, and render thanks and gratitude to Him.

Let us not suppose that blessings have been made contingent upon the prayer of faith arbitrarily, and without necessity; nor yet that to let God know our needs forms any part of this necessity. I can understand how the child of an earthly parent, if it were hungry, might have to make its wants known in prayer, as otherwise the parent might not discover the fact. But this cannot be true of our Father in heaven, for He "knoweth what things ye have need of before ye ask Him."¹ He that hath numbered the hairs of our heads, and without whose notice even a sparrow cannot fall to the ground, needs not to be informed of our wants. Neither is it any part of this necessity to make Him willing to bless us. Nothing could be further from the truth than to suppose that indifference to our needs has anything to do with the necessity for prayer. Such a thought would be degrading to God as our Father. I used to wonder why I should pray at all. I was told God was my father, that all things were His, that He loved me, and knew my wants before I told Him, and so I wondered why I should have to ask anything at all of Him. I had a kind and thoughtful earthly father, and I did not have to plead with him for what he knew I needed. He anticipated my ordinary wants, and supplied them. He did not wait for me to come to him and plead with tears and entreaty, before he would bless me. I can understand how a poor beggar might lift a pitiful face, and in tones of entreaty beseech help from a stranger, whom he might suppose cared nothing for him, if, perchance, he might thus touch his heart and obtain help. I can see how

¹ Matt. vi. 8.

the vassal of a heartless tyrant might, with anguish of soul, beseech a cruel master for mercy, in the hope that he might find some spring of compassion. But that anything like this could be true of him who "is love," and who is in a very real and a very personal sense our Father, is beyond belief. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him." ¹

There is a real reason for prayer—a necessity for it—one that honors God as a Father. He is invisible to us. We cannot see His hand by an eye of sense as we can that of an earthly father, and so if He adopted a complete general providence with us, such as a visible earthly father might safely employ, anticipating all our wants, and supplying them without regard to prayer by us, we could never know Him, nor our own need of, and obligation to Him.

Let me, if I can, illustrate what I mean. Suppose that for political reasons the Czar of Russia should exile a wealthy Christian subject to Siberia. The prisoner has a little son for whom he feels an intense fatherly love, and who is decreed to remain behind. His property is not confiscated, but is taken in charge by the government, and will be paid out through its own agents on order of the prisoner, but not in his name, nor as coming from him. Others may write to him, but he is allowed to write to no one. Now, above all things, he wants his son to know his love and fatherhood. So he leaves a letter for its comfort and help. He says, "My child, I leave you in the midst of ene-

¹ Matt. vii. 11.

mies. If they have hated me, be sure they will not love you. If they have persecuted and cast me out, you may know they feel the same ill-will towards you. Their friendship is 'enmity against me.' I am your father who really loves and cares for you. You will not see me by an eye of sense, but be sure I will not for a moment forget you. I will be acquainted with your state and needs. I will care for you. If you need anything, write me for it, and I will give it to you. But I will expect you to see my hand in these blessings which I will have to bestow upon you through instrumentalities. If you fail to do this, I will withhold my favor till you come to seek my help with such faith that, when bestowed upon you, you will know where it comes from. Ask, and you shall receive. Ask freely. You cannot impoverish me, and my delight is to bless you. If, however, you should at any time find yourself apparently forsaken of me, do not suppose I have ceased to love you, but understand by this that I am chastening you for your unbelief, your want of trust, and return to me with unwavering faith and I will bless you."

With this message left behind, he is thrust out of the country. He must deal with the child according to its capacity and the peculiar circumstances of the case. It knows comparatively nothing of his fatherhood and love. This he must teach it by personal dealings with it, as, being invisible, he can in no other way make it known to him. He longs to satisfy fully all its necessary wants, but finds that blessings given unsolicited as by general providence, through the hands of others, and not in his name, are taken as matter of course by him, without a thought beyond the in-

strumentalities employed as to whence they come, or an expression of gratitude to him as the real author of them. So he says, "I must have personal dealings with my son if I would be seen by him. He thinks the blessings I bestow upon him are acts of kindness on the part of those only whom I employ to bestow them. I cannot see his heart thus divorced from me. I must withhold them from him till he sees his mistake and is forced to come to me for them, then he will give my love, and not theirs, credit for them." Suddenly, and unexpectedly to the child, there comes a reverse in his fortunes. He finds himself in sore distress and want. Old friends have forsaken him. He turns to the right hand and to the left for help, and finds none. He puts forth his utmost efforts, but all fail, and it seems that he is about to perish. At last, in this extremity, he thinks of his father and the scroll, and is astonished to find his condition therein precisely described, and also gracious promises of help. So he says, "I will just carry this matter straight to my father. It is he who has been blessing me, and I knew it not. I have been blind and unfaithful. I will now open my heart to him, and he will help me." Then come deliverance and joy and thanksgiving. Then for the first time he begins to see in truth and fullness, that his father has a personal love and care for him. Then will he begin, as never before, to love and really trust him.

Is it not somewhat so with our heavenly Father and His children? We are no doubt suffered to go spiritually hungry and destitute because if He anticipated our wants and gave us all we need without our asking and trusting Him for it, we would not understand it,

and would give him no credit or thanks. And so He cannot do it; and often the last thing with us in trouble and need is, to go to Him with real faith, such as He can honor. He wants to bless us all the time. He is never indifferent. He knows our necessities. But we do not let Him bless us. In the conscious spiritual life, as we have seen, He recognizes our individuality. He deals with us as intelligent, rational children. He expects us to recognize and look to Him for blessing and protection as a child would look to an earthly parent. He regards our thoughts and wills. It is rational, conscious life with us. We are expected to become acquainted with Him. He wills to "manifest Himself to us." Of course then, He cannot be expected to deal with us in this phase of spiritual life, arbitrarily as He must do in the gift and preservation of the abstract life, or "new man." But for the gift by Him of the abstract life, or "new man," the conscious spiritual life would not be possible. In the former He imparts the endowments and forces that are to be exercised by us in the latter. He works in us "both to will and to do of His good pleasure"¹—"to will" as an endowment of the abstract life—"to do" in the endowment of power that accompanies sanctification of the conscious life. The former is given independently of our volition—the latter at our solicitation. He works both, truly, but under different conditions, having regard to our nature and needs in each. He can as certainly give us the one as the other, and we are as literally dependent upon Him for the one as the other. But in bestowing the gift of power to "do" His will He

¹ Phil. ii. 13.

recognizes the spiritual consciousness involved in the abstract life given, and so expects us to look to Him, and trust Him for it. If we allow Him to do so, by looking to Him through prayer and unwavering faith, He will give it to us; but if we look to ourselves for it, if we would be "perfect by the flesh," He will let us look to ourselves, and seek perfection by the "flesh" till we become satisfied that we cannot in that way obtain it, as will more fully appear in the next chapter.

THE CARNAL STATE.

God's dealings with us in temporal and visible things, are no more certain, and His chastenings in material providence are no more real, than they are in His spiritual providence. The former exposes to physical want; the latter involves spiritual destitution, and, incidentally, the domination of spiritual foes over us, since left to ourselves we are without power. Positive help must be had all the time in order to "walk." Hence to be left alone is necessarily to be under the dominion of evil. The withholding of help therefore means chastening. It means carnality. It means trouble, deep and terrible. It leaves us unholy in outward life, and impotent in service. And yet, as has been said, the new nature given us—the love shed abroad in the heart—the righteous will of the "new man," impels us to persist most earnestly in trying, however ineffectually, to overcome all sin, and do all known good. Though it means nothing but failure, wretched, heart-sickening failure, yet we are no weaker, or worse, after we fail than we were before, so far as the nature and loyalty of the soul are concerned. We have failed because we tried to do what we had not the power to do. And yet it is what we feel called to do, and are conscious we should do. Now we are called to do it, and feel we must do it, because there is a way in which we can do it. But that way is not the self way, and this we have failed to see and appreciate. And so knowing we are called to holiness, and being

by our own new nature impelled to seek it, we try again and again, and in bitterness of soul, mourn over, and repent repeated failures. We simply do not "walk by the Spirit." We are "babes." We do not understand the laws of our own life, or the source of power and victory. And so we must be taught. We must, it seems, be left in some instances, to exhaust all the resources of self, and sink down beneath the most bitter and grinding oppression of Satan, until we are forced to see in the extremity of despair that we are helpless; that if there is to be any victory for us it must be a given victory. In the school of experience, under God's special providence and fatherly chastenings, we must be taught the impotency of self. To this end He withdraws His protecting hand in a degree from us, He lifts the "hedge" and lets Satan to us, that we may find out in a way that will satisfy us that we are incapable of taking care of ourselves. Sometimes it takes a long time, and the horrors through which we pass before we will see the truth are terrible. They are exceedingly "grievous" to us at the time, but afterwards they bring forth the peaceable fruits of righteousness to them that are exercised thereby. They bring us to our Father.

Can we not see how, in such a life, a true, and wholly sanctified, but helpless, and spiritually ignorant soul, a "babe in Christ"—undeformed, and perfect in nature, but undeveloped, and beset by all the foes of holiness and of God, may find itself in a long and painful process of training and development—a state of impotency, and hence of carnality—in which it must, by bitter experience, be brought to see the source of victory. In this way only, in too many instances, may

it be expected to "grow in grace and the knowledge of God." What the carnal Christian needs, therefore, is not a new nature, not a recleansing of the soul, but rather to "know what is the hope of His calling, and what is the exceeding greatness of His power to us-ward who believe," and faith to enter through His exceeding great power, into the full realization of this hope, which is, victorious life. The heart is right. The desire, the will, is right. But the conscious life is barren, and carnal because we are impotent. It is empty of fruit because we do not "abide in the vine." It is tossed and troubled because the soul is not stayed on God. Why all this protracted wretchedness? Because we are, sometimes, so very hard to teach. We think we can do something, and refuse to believe anything else until in utter desperation we are driven to see it. Having "begun in the Spirit,"¹ instead of walking by Him, we think to make ourselves "perfect by the flesh,"¹ and persist in fruitless trying, failure, and carnality.

Now, let us know for a certainty, that we can never deliver ourselves from this carnal state; and that we will never be delivered from it till we come to see this. It is the adversary who seeks to make us think, if we would do our very best, we could keep the law, and then makes us afraid to believe we have done our best, and so keeps us in endless, and fruitless, self-exertion, trying to accomplish the impossible. He knows we cannot keep it, and that self-sufficiency will keep us from looking by faith to God for deliverance, and so learning to "walk by the Spirit" in triumph.

¹ Gal. iii. 3.

Ah, how stoutly does the poor Christian struggle against sin in this carnal state—this self-life—this time of chastening, and teaching, and how sorrowfully does he look upon the results. In most instances we try to make up for our shortcomings, and failures, by redoubled zeal, and self-sacrifice. If we are preachers, we preach and work more, and more earnestly, but not less wretchedly.

Dr. Conyers was a pastor of wonderful zeal. His heart was set upon making his life holy, and yet he was very unhappy. No one was, perhaps, doing more work than he. Visiting and comforting the people, providing for the poor, educating the illiterate, attending upon the sick and the afflicted, and studying for his pulpit; but it gave him no satisfactory rest of soul. He was self-condemned—carnal. Yet he could not see his impotency. With each failure he laid upon himself greater vows of consecration, and set about more arduous labors; still it availed him not. At last in the church, upon the communion table of the Lord, he wrote and signed a most solemn and stringent vow that he would resist Satan and lead a holy life. Yet he broke it, suffering additional pangs of remorse and penitence. There was no satisfying peace. What more could he do? Ah, the truth flashed upon him at last, that he could do nothing. That it was not because he lacked desire to be good but rather that he was without power. He was fighting in his own strength, and could not prevail. To will was present with him, but how to perform that which was good he found not. Having “begun in the Spirit” he was seeking to make himself “perfect by the flesh.” He saw as we must see, if we would enter victorious life, that the only way

to walk in the conscious spiritual life is "to walk by the Spirit." When he turned from self, and saw "the exceeding greatness of His power to usward who believe," and by faith laid hold of that power as his only hope of right living, then he found such heavenly peace and rest that service was turned into a rapture.

Andrew Murray, perhaps the most deeply Spirit taught man, whose life is known through the spiritual literature of the day, entered as a young minister upon most arduous labors. His work involved great burden and trial, and he went into it with a mighty zeal and earnestness, and yet for fifteen years he was spiritually wretched. He was conscious of failure, of carnality, and his heart was full of trouble. What was the matter? Not that the "inner man" was wrong. He had to be taught the impotency of self, and the fact of a better way. He was not "walking by the Spirit." And yet this was Andrew Murray. When the light came, and he saw his mistake—when the "hope of His calling" began to open to him, there was a mighty rift in the cloud that overhung him, and an infilling of power and light and hope, and consolation, that increased from year to year, as his life became more and more a trust life, bringing a marvelous change for which the whole religious world has reason to thank God.

It is vain to seek deliverance in vows and pledges. We may vow, and even bind ourselves with oaths, and yet we will do no more than we are given power to do. If Satan is stronger than we, and sets himself, as he certainly does, to defeat us, how can we succeed against him unless our lives are filled and sustained by a power greater than he? Here is a man who undertakes to clear a forest by pulling up the trees.

He pulls at a tree all day and fails, and at night rebukes himself most bitterly for not pulling harder. The next day he pulls again all day long, but with no greater success. With intensified bitterness he reproaches and condemns himself for not doing better. And now he thinks to settle the matter. He gets out paper, and pen and ink, and vows that he will pull up the trees, and he swears that he will do it. Yet, we know that he will not. He cannot do it. It is not a matter of faithfulness in trying. It is matter of ability. Now he is quite as able to pull up the trees as we are able single handed to overcome Satan and live holy lives. We go out and fight him and he takes us up as he did poor Peter, and sifts us as he pleases except as the Lord restrains him. We say, I will defeat him. I will bind myself with a vow, with an oath it may be. What good can it do? We must find out at last that we are impotent. We have no strength. If we vow let it not be for an exertion of self-help, but of consecration, of self-surrender to God. Jonathan Edwards says after his thirty-eighth resolution, that after all, resolutions are worthless without the grace of God to carry them out. This is unquestionably true. Some of us have doubtless come to see that we cannot make our lives right. Then if we have tried self and failed, if we have tried it till the heart is sick, till we see no hope in it at all, what then? Are we to conclude that there is no life of victory; that we can only protest against a carnal state from which there is, in this life, no escape? Can it be that no more is involved in the hope of His calling? Assuredly there must be more. The Father has, in fact, at this point, just brought us where we can be blessed. In this despair

of self-help, we turn to Him. We know we love Him, and that we are beloved of Him. We confess our failures with exceeding bitterness. We plead for power, for help, for deliverance. We lie very low at His feet. We cannot look at the past but with feelings of horror and shame. Is there not something better? Must there not be a life of peace, and rest, and victory? Our thoughts will naturally turn very much upon this line now. The time has come when we can be taught. How the promises that indicate triumphant life strike the attention; how eagerly they are seized upon. If in reading the lives and experiences of spiritual men, or their writings, such a state of grace is found, it commands instant attention. The promises of help are searched out, and treasured in the heart. The light of a better life—the hope of His calling—begins to dawn, and with its dawn we reach out for better things. “A spirit of wisdom and revelation in the knowledge of God” has been given, showing more and more plainly to us “what is the exceeding greatness of His power to usward who believe.” There comes a conviction, deep and strong, that notwithstanding the impotency of self, there is a life—a given life—that will truly represent outwardly our better, our new nature, in its fruits; a life by the Spirit. We have no confidence in the flesh. We do not take self-help into consideration any more. It is not any longer a question with us what we can do, so much as, what Christ wills to do in us. And as we from day to day cease from our own works, and yield ourselves up to God, trusting to Him for all things, we begin to enter into rest and heavenly peace, and to move out, in the power of the Spirit, and with a hitherto unknown joy, confidence, and victory, after

holiness of "walk." This is anointed life. As we become spiritual, that is, as we come more and more "to walk by the Spirit," we, of course, become less and less carnal. "The outward man perisheth, but the inward man is renewed day by day." This is the only Christ life possible to us. There is, and can be no rest, nor victory in the self-life. One ceases from his own works when he enters into rest, as God ceased from His.¹ Let us cease from our own works then, that God may work mightily in us. Let us lose our own lives that Christ may live in us; and this we must do, before we can escape from the carnal state of weakness and failure, and find in fullness, the life of rest and triumph.

¹ Heb. iv. 10.

THE ANOINTED LIFE.

We have considered somewhat in detail, the work of the Spirit in the creation and preservation of abstract, or involuntary, spiritual life in the "inner man;" and also the fact that there is in contradistinction to this life, another, and very different one, which we have called conscious spiritual life; and tried to show the distinguishing characteristics of each; in which we have seen that in the former, life is arbitrarily given and preserved by the Spirit, while at the same time the powers of the soul itself are not thereby increased, nor its helplessness in any degree removed, its nature only being perfected; and hence, that the true Christian may, notwithstanding this gracious work of the Spirit in the "inner man," by which the nature is kept holy, be, at the same time, left, so far as the outward conscious spiritual life or "walk" is concerned, in a sort of carnal state, through the domination of evil forces that assail him, in which he wills to do good, but finds himself without power to perform it. In this connection we have also incidentally discussed the fact of a possible deliverance from this carnal state, and pointed out the power by which this deliverance is to be obtained, and how. We come now to consider what may be appropriately termed, The Anointed Life—sanctification of conscious life, or, "walk." We are told that Jesus was "full of the Holy Ghost." It was not with Him an occasional, or, interrupted state. To be full of the Holy Ghost is to be possessed of God. It does not involve the inner, or abstract life only, but the

conscious outward life, as well. In the former it preserves holiness of nature. In the latter, it shows forth this holy nature outwardly in good works. It is chiefly in its relations to the conscious outward life that we see the work of the Spirit in others. His work in the creation and preservation of abstract spiritual life, is not outwardly visible, of course, and can be known only to the consciousness of the individual, but the outward life shines. It is seen. "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him."¹ Here was a work visible to all. It was open, outward, in its manifestation. His soul was always holy and perfect in nature, but He needed the anointing of the Holy Ghost for power, that this holy inner life might be able uninterruptedly, and perfectly, to do the works of God to which He was consecrated, and set apart. He was to contend against all the foes of God, and to manifest, truly, and fully in His outward walk, the will and life of God within Him, and so, He needed to be full of the Holy Ghost, anointed with power. Hence could He well say to the people if they believed not Him, to believe the works that He did. They spake. They bore witness that could not be gainsaid. Whence were these works? They were not His. They were not human. Whence were they but by the Father?

It was not in the working of miracles and wonders only that this anointing was needed. It touched every moment of His days and nights, every thought of the mind, every feeling of the soul, every word of the lips,

¹ Acts x. 38.

every act of His life. And what was this anointing but the Holy Ghost Himself. "God was with Him." He was "full of the Holy Ghost."

And may, and should not we also, live "anointed" lives? I like this term best of all. It is not a transient life. "The anointing which ye have received of Him, abideth in you."¹ "He which establisheth us with you in Christ, and hath anointed us, is God."² It is abiding. It rests upon the whole life. We are told of Stephen that he was "full of faith and of the Holy Ghost."³ Barnabas was "a good man, and full of the Holy Ghost."⁴ This was not spoken of particular epochs in their lives. It was their spiritual character. And so no doubt, might it have been said of many others. They "were anointed with the Holy Ghost." We are admonished to be "filled with the Spirit."⁵ Paul prayed that the Ephesians might "be filled with all the fullness of God."⁶ Indeed the very call of God is to a life in the Spirit—to an "anointed" life. In the fullness of such a life there can be no failure, no want of power, no want of victory. "Walk in the Spirit," or, as the revised version has it, "walk by the Spirit," "and ye shall not fulfill the lust of the flesh."⁷ We are not to walk in the light of the Spirit only. We are to walk by his power. And not partly by His power, but altogether by His power. We can walk in no other way. So long as we try to do so, as we have elsewhere seen, we will remain "babes" and "babes" cannot walk. The great trouble with us is, in being able to "walk." That belongs to conscious life, and

¹ 1 John ii. 27. ² 2 Cor. i. 21. ³ Acts vi. 5. ⁴ Acts ii. 24. ⁵ Eph. v. 18. ⁶ Eph. iii. 19. ⁷ Gal. v. 15.

must be consciously sought, and trusted for. We may have perfect abstract spiritual life, and yet not be able to "go about doing good, and healing those that are oppressed of the devil." Whereas we ought to minister to others, we may be such as have need to be ministered unto.

Jesus lived His outward, as well as His inward life, by the power of God. He spake the words God gave Him. He followed the will of God. He worked the works of God. He did all by the power of God. His was truly and entirely a given life. And the servant is not above his Master. It was no more a given life in His case than it must be in ours. Neither, on the other hand, was this life any more certainly given Him than it will, under right conditions, be given unto us. He that is perfect shall be as his Master. He, indeed, as a man, had a fullness of the Spirit that none had had before Him. But is it true that none were to have it in like fullness after Him? "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall ye do; because I go unto My Father."¹ This evidently referred to the coming of the Holy Ghost. He was about to inaugurate a new and much more powerful and glorious dispensation of the grace of God than had ever been seen on the earth before.

Just as He was anointed with "the Holy Ghost, and with power," even so may we be anointed by the same Spirit, and with the same power. And if He, with His perfect soul, perfect by creation, had to have this anointing, if He could do nothing without it; if

¹ John xiv. 12.

the life of good works He lived was strictly and wholly a given life, so that He could say, "The Father that dwelleth in me, He doeth the works,"¹ how can we hope "to walk even as He walked," except by the same anointing? And to what else are we called? He walked by the Spirit. And so it must be with us. It is the same life. It is "in His steps."

The anointed life, then, is a given life. "It is God which worketh in you both to will and to do of His good pleasure."² "To will"—in the creation of the abstract life; "to do"—in the power of the Spirit in the conscious life, through voluntary self-surrender and trust on our part. It is He only that can "make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ."³ And so has it literally proven in the experience of His people. It was declared to be so with Paul and Barnabas, who, when the multitude kept silence, and gave audience, declared, "what miracles and wonders God had wrought among the Gentiles by them."⁴ And again, when Paul had saluted his brethren, "he declared particularly what things God had wrought among the Gentiles *by* his ministry."⁵ Who of us has not viewed with wonder and admiration, the life and ministry of Paul. And yet, in an important and real sense, it was not a human life. His mighty works by the Spirit were no more human than were the works of Christ. And just as Jesus declared that His life was not in this respect a human life, so Paul, also, declares the same of his. It was a given life. In

¹ John xiv. 10. ² Phil. ii. 13. ³ Heb. xiii. 21. ⁴ Acts xv. 12.
⁵ Acts xxi. 19.

relating the power and fruitfulness of his ministry he does not say, Behold what wonderful things I have done for God. Nay, verily. He says, Behold what God hath done by me. True, in a sense, I worked more abundantly than they all, "yet not I, but the grace of God which was with me."¹ It was not a human life. It was in its outward manifestation, essentially, and in fact, a divine life. It was God using an instrumentality, rational to be sure, but wholly, and gladly yielded up to Him, in doing His own will, and carrying out His own purposes.

And this is the spiritual, or, anointed life. Every life will not of course be like his, in what the Spirit does through it, as that is matter of His own will. He may not work miracles, or other marvelous things through us, as He did through Him, but He will as truly possess and use us. That is the measure of what He is doing through His people to-day. So far as they honor Him, and yield themselves up to Him, surrendering self-will, and trusting Him wholly, so far He takes possession of them, and does His own works by them. It is a given life—wholly given. It was so with the humanity of Jesus. It cannot be less so with us. If He did nothing, and could do nothing of Himself, we certainly cannot do more. If we were "full of the Holy Ghost" we would lead holy, heavenly lives. We would not fulfill the lust of the flesh if we "walked by the Spirit," because we would not then be in the flesh—that is, in the power of the flesh, but in the Spirit—that is, in the power of the Spirit—so that while the flesh might lust against the Spirit, in its

¹ 1 Cor. xv. 10.

endeavors to reach and control us, the Spirit would lust back mightily, and triumphantly against the flesh, and shield and protect us. Sin would not have dominion over us, because we would no longer be under the law—that is, under the power of the law, but under grace—that is, under the mighty power of the “Spirit of grace” in us, and giving us the victory. Sin can reign no longer unless it be more mighty than God, for whereas it did once reign unto death, the “Spirit of grace” has now undertaken to reign unto life. The foes of God can trample upon the life no more. It finds itself enveloped, and in-filled—anointed, with the Holy Ghost, and with power, before whom all the foes of holiness must yield.

And now I feel that we have come to the heart of our discussion. In the gift of the Holy Ghost in His fullness seems to me to be involved all the possibilities of the grace of God, for as “the Spirit of grace”—the administrator of the dispensation of grace, He can do for us exceeding abundantly above all we ask or think. In Him is all the fullness of blessing that any soul can ever require.

Is not this exactly “The Hope of His Calling?” Is it not the full fruition of “the promise of the Father;” and was it not “unto all that are afar off, even to as many as the Lord our God may call?” What was the occasion of these gracious words being spoken? The mighty outpouring of the Holy Ghost on the day of Pentecost. While men marveled in amazement and wonder at the power of His presence and gifts, Peter told them that this was “the promise of the Father;” that it was not for the few, but for all; not to those of the present generation alone, but to their children;

and not to their children only, but to all that are afar off, even to as many as the Lord our God may "call."¹ As therefore, every one whom the Lord our God "calls," is called to this triumphant Holy Ghost life, may we not justly say, it is distinctively, "The hope of His calling"?

And now let us inquire somewhat more definitely, what this "Promise of the Father" is. We are not unmindful of the fact that spiritual people differ in their views at this point. But we do not feel it our duty to discuss, or, classify the many theories and names that have been suggested by different ones in connection with the wonderful out-pouring of the Holy Ghost at Pentecost. Where there is room for more names than one, where more are given in the scriptures, by which to designate a great fact in the experience of a Christian, I am not so much concerned about the name as I am about the fact itself.

By whatever name we may most properly characterize this event of such transcendent importance in God's dealings with the Christian, it yet certainly remains true that the precise blessing which fell on the hundred and twenty on the day of Pentacost, was a fulfillment of "the promise of the Father," and that it was to as "many as the Lord our God may call" in all His future dealings with the race. Here is the truth of overshadowing prominence: *this blessing*, the immediate fruits of which were so very wonderful, is the exact blessing that the Father has promised to every one whom He calls to salvation. Whatever was involved in it is for all saints.

¹ Acts ii. 39.

The blessing which constitutes the "promise of the Father," is not, as it appears to us, best designated by terms which refer to its effects, or manifested works in us. We think the distinctive "promise of the Father," was the "gift of the Holy Ghost" Himself as the "Comforter" of the Christian, and the personal administrator of the new dispensation of the grace of God. Let us examine the scriptures and see if we can whether this be true. Jesus, after His resurrection, addressing the disciples, commanded them to wait at Jerusalem "for the promise of the Father, which, *saieth He*, ye have heard of me."¹ Now what had He said to them in the past concerning this great coming event? He had talked to them freely about it. He had told them what it was to be. And what was that? "I will pray the Father, and He shall give you another comforter, that He may abide with you forever."² "Ye know Him; for He dwelleth with you, and shall be in you."³ "The Comforter, which is the Holy Ghost, whom the Father will send in my name."⁴ "When the Comforter is come, . . . the Spirit of truth, which proceedeth from the Father."⁵

These words of Jesus seem to leave no room to doubt that He spake of the gift by the Father of the Holy Ghost Himself, in the office of the Comforter, as "the promise of the Father." He was to be "given." He was then "with them." He was to be "in them." They were to "receive" Him. He was to "abide in them forever." And so the apostles understood. Paul speaking of the same gift says, "The Holy Ghost which

¹ Acts i. 4. ² John xiv. 16. ³ John xiv. 17. ⁴ John xiv. 26.

⁵ John xv. 26.

is given unto us.”¹ And again he says, “that Holy Spirit of promise.”² We are told that Christ, being by the right hand of God exalted, “received of the Father the promise of the Holy Ghost.”³ “The Holy Ghost, whom God hath given to them that obey Him.”⁴ From which it is evident both Jesus and the apostles referred to the great event of Pentecost, not as being an effect to be produced in the disciples, not as any new change of moral nature to be experienced by them, but as the coming of the Holy Ghost as an abiding Comforter. It is of no small moment to know certainly how this is, as it is a key to the meaning of much scripture bearing upon the anointed life. Then let us see what is unmistakable from these texts.

1. Jesus talked to the disciples of “the promise of the Father,” the event of Pentecost, the baptism foretold by John the Baptist, when He told them of the coming of the Holy Ghost, as the Comforter.

2. The promise of the Father was then with them. If so could it have been a special change of moral nature yet to be wrought in them?

3. The promise of the Father was to be fulfilled in the gift of a person. “He” was to be “in them.” “He” was to come in a certain office as “Comforter.” Now could we justifiably substitute the less for the greater, make the effect comprehend the cause, include the genus under the species? If the Holy Ghost, as the Comforter, was first bestowed at Pentecost, that must have been distinctively *the* gift of that occasion. Special gifts were subordinate to this, and comprehended under it, as they were, in fact, bestowed by the Comforter

¹ Rom. v. 5. ² Eph. i. 13. ³ Acts ii. 33. ⁴ Acts v. 32.

Himself. "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."¹ That is, "the Spirit" which they had then first received as the Comforter, at once began His marvelous office work by the impartation of this miraculous power. The promise of the Father, then, was not a specific change to be wrought in the moral nature of the disciples on this occasion; it was not a single work of the Spirit in them, nor a gift by the Spirit, nor any number of specific gifts, but the Holy Ghost Himself, as the abiding Comforter, "the Spirit of grace," who is able of Himself, according to the working of His mighty power in us, to bring to our aid, if need be, all the resources of His "throne of grace."

¹ Acts ii. 4.

PENTECOST AND SANCTIFICATION.

We come now to consider somewhat more definitely, that the gift of the Holy Ghost, the very gift of Pentecost, and the fulfillment of the promise of the Father, does not necessarily imply immediate and uninterrupted sanctification of outward conscious life, but rather the reception by us of the Sanctifier; that notwithstanding the power wrought by the Spirit in the disciples on that occasion, it does not necessarily follow that they received entire sanctification. Let us examine the scriptures on this question.

Take the church at Rome. Undoubtedly they had received the Holy Ghost before Paul's letter was written to them. The whole tone of the letter shows this, but that no doubt may remain, the fact is expressly stated. "The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."¹ "Ye have received the Spirit of adoption, whereby we cry, Abba, Father."² And yet they were not wholly sanctified. The Sanctifier was in them, and they could have "walked" by Him in entire sanctification, but they did not do it. And why? They were not wholly yielded up to Him. They had not reached the point of entire consecration, and of unwavering faith in Him as the Sanctifier of their outward conscious lives. This fact was recognized and deplored by the apostle. It led him to pen that most familiar and powerful of all the

¹ Rom. v. 5. ² Rom. viii. 15.

texts of the Bible exhorting to entire consecration. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service."¹ This they had not done, and the failure to do so was, of course, fatal to all hopes of entire sanctification. They could not "walk by the Spirit" unless they were yielded up to the Spirit. They had received the gift of the Holy Ghost, the Comforter, whose coming was the great event of Pentecost, but they had not allowed Him to wholly sanctify them.

And what shall we say of the Corinthians? Who were they? We are told that in the formation of this church, Paul spent a year and a half laboring in Corinth, preaching and teaching the gospel. It was established and grew up under his personal ministry. Did he win these people to Christ, and leave them at the end of eighteen months personal ministering without the gift of the Holy Ghost, when by the laying on of hands he had the power to bestow it, as he did upon the Ephesians? It is incredible. But we are not left to conjecture. We are told by him that they did, in fact and truth, have the Holy Ghost. Jesus before His death, speaking to the disciples of the promised coming of the Comforter after His death, said, "He is with you, and shall be in you." He was a person, and was coming to abide in them as in a temple forever. In exact conformity to this assurance the apostle says to the Corinthians, "Know ye not that your body is the temple of the Holy Ghost, *which is* in you, which ye have of God?"² And again, "He which establisheth us with

¹ Rom. xii. 1. ² 1 Cor. vi. 19.

you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts.”¹ Was Pentecost yet to come in the experience of these disciples? There can be but one scriptural answer. It was not. Am I reminded that mighty gifts were bestowed in manifestation of the Spirit’s advent at Pentecost? What were these manifestations? Did they speak in unknown tongues? So did these.² Did they have the spirit of revelations? So did these.² Did they prophesy? So did the Corinthians.³ And what at last, were the outward works of the Holy Ghost through the disciples at Pentecost but “manifestations” only of the Spirit Himself? Was it not as literally true of Him in the beginning, as it was when Paul wrote to the Corinthians, that in His administration there were diversities of gifts? They were simply filled with the Spirit, and He used them. He gave them specific gifts as it served His purposes, just as He did to the Corinthians. “To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self same Spirit, dividing to every man severally as He will.”⁴ This is said of the workings of the Spirit in the body of Christ, and then he says further on, “Now ye are the body of Christ, and members in particular.”⁵

¹ 2 Cor. i. 21, 22. ² 1 Cor. xiv. 26. ³ 1 Cor. xiv. 29. ⁴ 1 Cor. xii. 8-11. ⁵ 1 Cor. xii. 27.

What is there omitted in this list of gifts in the ordinary administration of the general church by the Holy Spirit, that characterized Pentecost? As to what of these gifts the Corinthians actually had, beyond some that are especially mentioned, we cannot know, as they were dispensed by the one Spirit that filled the body of Christ, according to His own will and purposes; but this we do certainly know, they were in that body, and had that Spirit, and such gifts from Him as He willed; which is, in very truth, all that can be said of any other members of His body.

But notwithstanding all this, they did not have entire sanctification of outward conscious life. On the contrary, the apostle tells us they were "carnal."¹ It was their privilege to "walk by the Spirit" in holiness of outward life, but they had not reached a point where they did so. That they had a degree of outward sanctification, I doubt not, and yet in the classification of Christians, they were not "spiritual" but "carnal," and "walked as men."¹ If all that can come into our lives, the fulfillment of Christian perfection, is to be expected as an instant result of the gift, and experience of Pentecost, what shall we say, then, of them? In the face of the scriptures quoted there can be no more doubt that they had received the Holy Ghost as the Comforter, than that the hundred and twenty received Him on the day of Pentecost. He was not only in them, but had bestowed many and great gifts upon them. Yet they were "babes,"² they were "carnal," they walked not by the Spirit, but "as men." Pentecost was not

¹ 1 Cor. iii. 1, 3, 4. ² 1 Cor. iii. 1.

ahead of them, but entire sanctification undoubtedly was.

Take the Galatians. That they had received the Spirit before Paul's letter was written to them is specifically declared. He says, "Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"¹ Again, "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."² They had entered the Pentecostal life, had received the Spirit—had begun in Him—and needed nothing more, if they had only "walked" by Him. But, alas, this is exactly what they have not done. Do they see their imperfections? Yes. Are they satisfied with the "carnal" state in which they find themselves? No. Are they trying to be "perfect?" Undoubtedly. But they are not trying in the right way. They, just as so many have done since, failed to see their utter, and entire, dependence upon the Spirit for outward perfection of conscious spiritual life, as well as for holy "inner" abstract life; and hence, were trying to complete perfection by the "flesh," or self-works. Of course this, as we have elsewhere seen, could mean nothing but failure. And so the apostle tells them. "If," says he, "ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh."³ "If we live in the Spirit, let us also walk in the Spirit."⁴ They were alive in the Spirit. The soul had been made a "new man," created "in righteousness and true holiness," and

¹ Gal. iii. 2, 3. ² Gal. iv. 6. ³ Gal. v. 16. ⁴ Gal. v. 25.

this holy, abstract, spiritual life was perfectly preserved in them by the Spirit—they “lived in the Spirit”—but they had failed to see that just as they were dependent upon the Spirit for this involuntary covenant life, so were they equally dependent upon Him for outward conscious spiritual life, or, “walk.” As truly as they were to “live by the Spirit,” must they also “walk by the Spirit.” And if in conscious life they “walk by the Spirit,” they must be yielded up to the Spirit, they must trust in the Spirit, they must cease to try to make themselves “perfect by the flesh.” What shall we then say of them? Not that the gift of Pentecost was yet to come, certainly. They had received the Holy Ghost, but they did not have entire sanctification. They had not given Him a chance to sanctify them. They did not need a new change of moral nature, but rather to yield up to Him the nature already given, that by Him they might have power to live outwardly the holy nature of the given inner life.

Once more, let us look at the Thessalonians. Paul says to them, “God, who hath also given unto us His Holy Spirit.”¹ The revised version renders it, “God who giveth His Holy Spirit unto you.” And again, “Quench not the Spirit.”² Undoubtedly they had the Holy Spirit. He was given unto them of God. It was the fulfillment to them of His great promise. And yet they were not wholly sanctified. While scripture is, in general, applicable to all Christians, it must, in an especial sense, be applicable to those to whom it is directly spoken. Paul says to these Thessalonians, “The

¹ 1 Thess. iv. 8. ² 1 Thess. v. 19.

very God of peace sanctify you wholly." . . . "Faithful is He that calleth you, who also will do it."¹

Let us very carefully consider, for a moment, the remarkable facts here revealed. God had given His Holy Spirit to these disciples. It was the Pentecost in their lives when they received Him. And yet the apostle offers a special prayer for their entire sanctification, intimating clearly that it is embraced in the hope of God's calling to them, and that as He is faithful He will surely do all He has undertaken in their behalf. It shows that sanctification is not a human attainment. It must be given. It was something they could no more do for themselves than they could create their souls anew "in righteousness and true holiness." Yet it had not up to this time been done for them. Of course there must have been some important reason why it was not done. It was to this very end they were called. Their own happiness, and their usefulness to the church, depended largely upon it. God wanted them to have it. The apostle, who had himself received it, saw its unspeakable importance to them, was exceedingly anxious it might be done for them, and to this end fervently prayed in their behalf. Now as I said, there was a reason for this delay, a necessity for it. It is inconsistent with our ideas of God that He would arbitrarily withhold from His children the very blessing they most need, the one to which they are expressly called, and the one it most pleases Him to impart to them. He was able, willing, ready and waiting to sanctify them wholly. But there were conditions that must be met before it could be done. Just as the

¹ 1 Thess. v. 23, 24.

sinner must by faith take Christ as a personal Savior, before the soul can be sanctified in moral nature, or recreated "in righteousness and true holiness," so we, after this first sanctification, not as sinners but "as those who are alive from the dead" "must yield ourselves unto God"¹ as matter of intelligent volition; "present our bodies a living sacrifice unto Him,"² and trust Him for sanctification of conscious spiritual life, or "walk," also, before it will be given us. These Thessalonians had, of course, received this first sanctification. Paul says in his letter to them, "God, . . . hath chosen you to salvation through sanctification of the Spirit and belief of the truth."³ This sanctification was given them the instant they believed. Through it they were "chosen." Peter declares the same truth in general when he says of the Christian, "elect through sanctification."⁴ Of course we know the church of the Thessalonians were "elected," or "chosen," and hence had this sanctification of moral nature. It was in this sanctification that the Galatians "began" in the Spirit. It was, on the other hand, in attempted sanctification of conscious life, or "walk," that they sought to be "perfect by the flesh." Paul does not, therefore, refer to sanctification of soul when he prays that these disciples may be wholly sanctified, as though it needed a further change of moral nature, but to the "walk." In holiness of nature they "lived in the Spirit," as did the Galatians, but like them also, they failed to "walk by the Spirit," and hence were not wholly sanctified.

Do not these various scriptures, showing the state of different churches in the time of the apostles, make

¹ Rom. vi. 13. ² Rom. xii. 1. ³ 2 Thess. ii. 13. ⁴ 1 Pet. i. 2.

plain that "the promise of the Father" was not sanctification, but rather the Sanctifier Himself; and that while He, as the wonderful and crowning gift of God, was to abide in us forever, it did not necessarily follow that we would at once enter into entire sanctification, but that by His workings in us this would be accomplished as rapidly as our lives are yielded up to Him, and He is recognized and trusted in by us, so that we consciously "walk by Him?" The fact that He bestowed miraculous gifts upon the disciples at Pentecost does not show that they were wholly sanctified, as is seen in the case of the Corinthians. Besides, it is nowhere stated that the hundred and twenty were wholly sanctified at that time. Indeed, there is every probability that they were not. When, in the earliest days of the church, deacons were to be appointed, they were told to find men who were "full of the Holy Ghost."¹ Evidently all were not. Peter himself, who should not have grown weaker, long afterwards at Antioch, "dissembled," and "walked not uprightly according to the truth of the gospel,"² and was openly, and severely, rebuked by Paul before all, and the scriptures give no defense, or extenuation, of his conduct. It was a moment of weakness in which he failed "to walk by the Spirit." Now if Peter, after having received this gift with the rest, and which, let us bear in mind, was to abide forever in him, and hence was still in him, nevertheless, acted thus unsanctified at Antioch, why might he not under the same conditions have done so at any other time? And if he who was so mightily filled that day was not wholly sanctified at Antioch, why might

¹ Acts vi. 3. ² Gal. ii. 13, 14.

not others even at Pentecost have remained partially unsanctified notwithstanding their gifts? Peter had not lost the Pentecostal gift. He was doubtless in point of personal piety a better man then than he was on the day of Pentecost. We cannot suppose he made no growth in grace. From these considerations we conclude that entire sanctification was not a necessary and immediate result of the outpouring of the Holy Ghost on the day of Pentecost.

At this present day, there is, therefore, never a time in the life of the Christian, when he does not have "the Spirit in the inner man;" not only as the Sanctifier of the soul, but also as the Comforter whose coming was a fulfillment of "the promise of the Father;" who only, can sanctify us, and who is ever able, willing and waiting to do so; and who does so as rapidly as we allow. Just as Paul urged Christians not to seek something outside them, but to "walk by the Spirit" in them, in whom they "live;" to seek to be "perfect," not by the "flesh," but by the power of the same Spirit in whom they "began" spiritual life, so should we understand, that the power is in us all the time, and that if he does not reign in us, and cause us "to reign in life by Jesus Christ," to "walk even as He walked," it is because we do not yield ourselves wholly to Him, and through faith "walk by Him."

But if this be so it may be asked what special significance is to be attached to Pentecost as all true believers before that time must in some sense have had the Spirit. The answer is, it was the advent of the "Comforter." In whatever office Christians had had the Spirit before that time, they undoubtedly had not had Him as the Comforter. He had filled others before this but never as the Comforter.

It seems to me that the best explanation of the relation of the Spirit to the Christian before and after Pentecost, is found in the two kinds of spiritual life which we have elsewhere in detail discussed. We must see that sanctification of soul, or the creation "in righteousness and true holiness" of the "new man," is distinct from sanctification of the outward conscious spiritual life, or "walk." That there is a sanctification of the moral nature of the soul—the gift of abstract spiritual life—and distinct from this and often widely separated from it in point of time, a sanctification also of the conscious outward life, or, "walk."

Now the preservation of the abstract spiritual life given in this first sanctification does not involve conscious causation, or the exercise of volition on our part, and hence does not depend upon sanctification of outward life or "walk," for its continued existence in holiness of nature, but its joy and fruitfulness do. The eternal life God gave in Christ will abide in us, though the conscious outward life be unsanctified for want of power in us, but cannot flow out from us—life, but not life "more abundantly." It seems to me that it is in the creation, and preservation in holiness of this first life, that the Spirit has always been in God's children from Adam down. "In righteousness and true holiness" it is created in regeneration, and is ever after "kept by the power of God" ¹ "preserved in Christ Jesus." This is a covenant work of the Spirit not dependent upon us, and has from the beginning been vouchsafed to all in answer to faith in Christ as a personal Savior.

But since the glorification of Christ, the Spirit has

¹1 Pet. i 5.

been sent in the new office of "Comforter," in which capacity He deals especially with conscious spiritual life, or, "walk," imbuing with power to live outwardly according to the holy nature of the renewed soul, giving the mighty, joyous, triumphant, "flowing" life, the life "more abundant." This view harmonizes exactly with the name Christ gave this office work of the Spirit—"The Comforter." The creation and preservation of the abstract life does not involve a manifestation of the Spirit to our consciousness. We may only know that whereas we were once blind, now we see. The outward life or "walk," however, is conscious, rational life. It can have companionship and communion. In it we know the source of favors. In this life the Father manifests Himself to us. We spiritually see Him and know Him. He comes in and sups with us. We have sweet communion with Him. By His wonderful gifts, and consolations, we are greatly comforted, and our hearts rejoice in the Holy Ghost. We have the Comforter. It is the Pentecost life.

It is important to keep in mind, however, that to have the Holy Ghost, and to be "full of the Holy Ghost," are not the same thing. What are we to understand then by being "filled with the Spirit?" Does it have reference to the quantity of the Spirit that is given to us? How little of that Spirit which fills the universe, must in this sense fill us. We are told that in Christ "dwelt all the fullness of the Godhead bodily,"¹ and yet the Father was upon the throne in heaven, and in every part of the universe at the same time. I do not suppose it is a matter of quantity at all, but rather of

¹ Col. ii. 9.

asserted power. "If any man have not the Spirit of Christ, he is none of His."¹ It does not say if we have not some of His Spirit. "Is Christ divided?"² I suppose that wherever God's Spirit is at all, there God, in all the fullness of His power, is also. This power may not be asserted, but it is there. Where the scriptures, therefore, speak of being "filled with the Spirit," "full of the Spirit," etc., it seems to have reference, not to the quantity of the Spirit in the "inner man," but rather to the infusion of the power and life of the Spirit already "in the inner man," into our conscious outward lives. It may be for a specific work, or occasion, and it may be in giving sanctification. Paul prays that the Ephesians may be "strengthened with might by the Spirit in the inner man." They had received the gift of the Holy Ghost by the laying on of his hands. The Spirit was in the inner man; but they were not for that reason necessarily strengthened with might by Him. Paul wants them filled with the Spirit till, like himself, they can say, "I can do all things through Christ which strengtheneth me."³ Suppose the prayer to be literally answered, would not that be a "filling"? and yet the Spirit was already in them. He wants the wisdom, and power, of the Spirit to rule in them, having them in willing possession, so that they may, in His strength and under His guidance, move forward boldly, and mightily, in good works, and all service, to the glory of God. Is not that it? Full of the asserted power of the Spirit, possessed literally and gladly by Him. How was it with those who were possessed with evil spirits? These spirits carried them

¹ Rom. viii. 9. ² 1 Cor. i. 13. ³ Phil. iv. 13.

whithersoever they would. They spake with their mouths, they used their hands and feet. They possessed them. If they could thus by violence literally possess a man so as to use his faculties, why may not I, voluntarily, as matter of deliberate volition, acting as a rational being, convinced that it is my highest interest, my only safety, give myself wholly into the power and possession of the Spirit whom I love, and whose will I would have done in my life, to be as literally controlled and used by Him? And why is not such a surrender to, and possession by the Spirit, according to God's word and mercy? It is not coercion. It is not a loss of individuality. It is my helpless soul, as matter of choice fleeing from the domination of other spirits, and influences, to take refuge in Him. What else is it to be "full of the Holy Ghost," to "walk by the Spirit?" In what other sense could Paul have said, "I live; yet not I, but Christ liveth in me?"¹ What else was it but the voluntary surrender of self, the "presenting of his body a living sacrifice," losing wholly his own will and self-life, that Christ, through the Spirit, might possess, and live in him, just as God the Father possessed and lived in Him as a man. We are members of Christ's spiritual body. His Spirit is our spiritual life and power just as truly and literally as my spirit is the life of the members of my body. It is not a distinct part of my spirit that is the life of my hand. It is the one undivided spirit. If it suffers, the whole life suffers with it. All the powers of my being are in union with it so that it can command my whole attention and strength. How else is it with

¹ Gal. ii. 20.

Christ's body? We hear Him saying, "Saul, Saul, why persecutest thou me?"¹ It was Christ Himself. Hence the Spirit of Christ in the fullness of His power is in the Christian always, no matter what may be his spiritual state, but it will not always assert itself alike in the infusion of strength and spiritual life. The gift of Pentecost belongs to this dispensation, and is shared by all regenerated persons, however feeble they may be; the difference in believers consisting, not in some having, and others not having, the Spirit as a Sanctifier, but in the degree to which they yield themselves to Him and trust Him that He may sanctify them. All have the Spirit in all His power as the Comforter, but some "walk by the Spirit," and others do not.

It can hardly be possible, therefore, that Pentecost involves another spiritual baptism after regeneration, in the sense of perfecting the work of God in the creation of the "new man" in regeneration, by changing again the moral nature of the soul. What God does, is done right at first, and does not need to be patched, or made over again. There are no remains of Adamic sin in the "new man." He is created since the fall and is not tainted by it. In the surrendered life, this wonderful life of power, and triumph, and joy, the Spirit does for us exactly what we in the "inner man" most desire. In "the inner man" we "delight in the law of God," and for this law to be kept by us outwardly as well as inwardly, is just what the soul most longs for. We have been in captivity to the flesh; to be set free from this captivity is our strongest wish. The soul does not need a second time to be changed

¹ Acts ix. 4.

in nature, therefore, and it never is so changed. It is the outward man of the flesh that has to be dealt with; and it is not changed. It is subdued, overcome. And so, to be "filled with the Holy Ghost" does not imply further change of the moral nature of the soul, but definite, entire, voluntary surrender of self, to be wholly possessed of, lived in, and used by the Spirit; just as Jesus was possessed of, lived in, and used by the Father.

That this full possession of the Spirit, and incidental sanctification of conscious life, or "walk," should not take place in us arbitrarily and independently of self-surrender and trust, on our part, we have, I hope, fully shown elsewhere. It would, in that event, leave us unconscious of the fact that victory is given, and of the source of it; and hence rob God of the gratitude and thanksgiving, and praise which a knowledge of these things on our part would inspire in us, as the conscious beneficiaries of His loving care. It would leave us ignorant of our own helplessness and dependence. It would effectually hide God from us. It would leave no spiritual occasion for prayer, and no opportunity for the correction and teaching of chastening. We could never discover God's Fatherhood and love for us, nor have any just conception of our obligations to Him. We can hardly fail, I hope, to see that these facts fully, and in a way that honors God as our Father, and involves no imperfection in the moral nature of the "new man" in us, accounts for the delay of the Spirit in taking full possession of many. They have not reached a point where He can, with necessary recognition of, and regard to, their own volition, do so. He has not been looked to for it. There has been no

definite and entire surrender of self. He has been largely shut out of the conscious life.

It also accounts for the difference in point of time that exists with many between conversion and the "endowment" of power. Again it shows how the life "more abundant" may be entered at once, where there is at the beginning total self-surrender and unwavering faith, such as the apostle Paul seems to have had. There is no necessary delay to those who are rightly informed and rightly trust for it. On the other hand, however, there is every reason why there should be delay where we are ignorant of its conditions, or actually disbelieve the fact of such a possible state, and must, through God's chastenings and fatherly dealings with us, be brought both to see our own impotency and the fact of a triumphant life by the Spirit within our reach.

Again, it makes clear, I trust, that it is not a state that is necessarily attained instantly; but, that while it may be so attained, yet, on the other hand, it may be, and often is, a progressive attainment. In the degree that the life is surrendered and the Spirit trusted, will His power be seen in the sanctification of our outward lives. There will in most, if not all cases, be marked and memorable epochs, in which instant, and great light and power, come into the life, giving never-to-be-forgotten joy and love to the Father. But that may not compass all our need. It may leave the outward life but partially conformed to the will of God, as was the case with the Corinthians; for in the degree only that we "walk by the Spirit" will the conscious life be actually sanctified.

And now, should we not rejoice at the privilege of taking our helpless lives and hiding them securely in the mighty triumphant life of Christ through the Spirit? Child of God, think what it means to obtain such security against the assaults of spiritual foes, and of the joys of rich fruitfulness in good works and sweet communion with the Holy Spirit. Let us make the surrender. Let us give up all, all, to God, that we may "be filled with the Spirit," that we may "reign in life by Christ Jesus," that we may enter into rest.

JESUS LED OF THE SPIRIT.

In His human personality Jesus was led of the Spirit. He was no more able of Himself to direct His life than we are to direct our own. He was led. And if He was led, how can we hope to get on in His service without being led? "Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness."¹ There is, and can be, no spiritual life without being led of the Spirit. We cannot comprehend spiritual things without a given spiritual discernment. The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned. As the Spirit is the administrator of this dispensation, as the work is His, as we are to live a given life by and for Him, surely it should be plain to us that this life must be directed by Him.

And so we find it declared, "As many as are led by the Spirit of God, they are the sons of God."² As we have seen elsewhere, the "new man" is always led by the Spirit, in an important sense, for it perfectly serves the law of God. There is, however, another sense in which we are to be led of the Spirit, of which we would now speak—in conscious outward life or "walk." We are not to be unconsciously led in this life. Jesus, no doubt, was consciously led into the

¹Luke iv. 1. ²Rom. viii. 14.

wilderness. And so was it with Philip when he was sent to the desert to preach to the eunuch. So, also, was it with Peter when he was sent to open the gospel to the Gentile world at the house of Cornelius. So, too, was it with Paul and Barnabas in their ministry. Often their plans had to be abandoned because "the Spirit suffered them not." He was leading.

And so it is to-day. His voice is recognized in the consciousness of the spiritual. He no more truly led His people then than He wills to lead them now. If they are not led by Him as fully at this time, it is not because He has changed His plan, nor because they can go on safely without His guidance, but because He is not looked to by them, and trusted sufficiently that he may lead; hence, they fall into their own doctrines and ways, and into much hurtful evil. Let us not suppose that the Spirit has ceased to consciously and literally lead in His service. The spiritual know Him. He walks in them. He communes with them. He manifests himself to them. He puts the consciousness of His Fatherhood into their hearts. He reveals to them the length and breadth and height and depth of the love of Christ, which passeth knowledge. He goes before them as a pillar of cloud by day and a pillar of fire by night. They follow Him. "He calleth His own sheep by name, and leadeth them out. . . . He goeth before them, and the sheep follow Him: for they know His voice."¹

And how is this fact to affect us in outward conscious life? We should cease from dependence upon self. If we would be led by the Spirit, we should

¹John x. 3, 4.

cease to "lean to our own understanding," we should be surrendered to the Spirit; we should lay aside our own plans and schemes, and trust to the Spirit, and wait upon Him for His plans and purposes concerning us. It is no more a question what we can do, but what He wills to do by us.

We discuss His leading in the work of the ministry in a separate chapter, and so desire here to speak of it in connection with Christian service in general. There is nothing to be done in the furtherance of the gospel that somebody is not called to do, or rather that some one would not be called to do if we were surrendered up to Him. He is the administrator of the dispensation, and takes personal superintendence of every line and character of Christian work. Neither is there any truly Christian service that can be rendered without Him. The anointing which is given to every one is, in an important sense, an anointing for service. It is that without which nothing can be properly and acceptably done. If churches were composed of surrendered lives there would be no trouble or friction. The Spirit would so administer the grace of God, dividing gifts to each for his work, that glorious results would be certain and abundant. But this is the trouble with us. It is not certain that there ever has been such a church. In the Christian household there are many "babes." And in some churches there seems to be hardly a surrendered life. Of course safe and efficient service cannot be depended on in such a church. The Spirit is not honored, and His presence is not felt to anoint and guide. One surrendered life is worth more to God, doubtless, than a great congregation of lukewarm church members,

who have a name that they live and are dead. Just to the extent that a church is surrendered to the Spirit is it of use to the Spirit. If everything done and given by us, except what is done and given at the instance of the love of God in us, were blotted out entirely, or never had been done or given at all, it would detract nothing from our reward in eternity. Let us not deceive ourselves. Service that is not anointed—that is not rendered through love to God—is not acceptable service, and will bring us no reward in eternity. “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have *the gift of prophecy*, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.”¹ All this is said to render as emphatic as anything can be made, the truth that there is no possible service, even though it involve a sacrifice of all things to the best ends, even of life itself, that can bring us the least reward, if the motive that prompts it is not love. For such service we will not be given a reduced reward; we will be given no reward at all. In view of this fact, it is important that we pause occasionally, all of us, and see how far we are Spirit-led in service; how much of what we say, and do, and give, will stand the test of the judgment. Jesus’ life was a given life. It was an anointed life. It was necessary that it should

¹1 Cor. xiii. 1-3.

be. Can we hope to render to God unanointed service that will be acceptable when He could not do so? Nay, verily.

No matter, then, what service we render, we must be anointed for it. We must do it as of the ability that God gives. We must be moved to it by that love which is "shed abroad in our hearts by the Holy Ghost."¹ We must do all "to the glory of God," and to do so, must do it with right motive.

How then are we to be led by the Spirit? First of all, we must be surrendered to the Spirit, that we may be filled by Him; and as He is love, and love is the fulfillment of the law, and the only acceptable motive in service, we will then be consciously led by love. "God is love,"² and "perfect love casteth out fear."³ When the consciousness of perfect love is given, there will be no internal disturbance, no doubtful questionings of motive, no anxiety of soul as to the acceptability of service. In such a service there will be no slavish yielding to a driving sense of duty, but rather a joyous and glad devotion of life and substance to the object of supreme love. Who ever heard of a mother caring for her child as a matter of duty? The little one is ill. Day after day and night after night she sits by the little crib. She watches every change in the expression of its face. She anticipates as far as possible its every need. All the faculties of her being stand at their utmost tension. A watching friend comes up and says, "Now do go and rest awhile. Hour after hour you have watched and waited on the child. You have done your duty to it. So don't be

¹ Rom. viii. 5. ² 1 John iv. 8. ³ 1 John iv. 18.

afraid to stop now and seek necessary refreshment and sleep." Duty! Afraid! Think of such service being rendered through a sense of duty. What would be the reply? "No; I am not tired; I am not sleepy. No, I will stay." What is it? Her heart is in the little crib. Love "constrains" her. She will gladly die for it, if need be. It is not a sense of duty. Perfect love doesn't know anything about duty service. It has no line at which it will feel that a task is done, and hopes to stop and rest itself. It rejoices in service. "If ye love me ye will keep my commandments." Self-sacrifice is a privilege to love. No wonder perfect love "casteth out fear." It runs so gladly. This is anointed service. It is Spirit-led service. "The love of Christ constraineth me." It is a new life. It is as high above the duty-life of perfunctory service as heaven is high above the earth. It sweetens every experience. It is the fulfillment of the law.

Let it be settled in our minds, then, that we cannot lead the Spirit. We cannot shape our own lives, and lay our own plans, and call Him to execute them. Jesus did not use the Father. The Father used him. The plans were God's. The words that He spake, the doctrine He proclaimed, the mighty works he wrought, all were by and from the Father. He did not lead the Spirit. He trusted the Spirit to lead Him. So must we. We have yielded our members as instruments of righteousness, to be used of the Spirit. It is He that "divides to every man severally, as He will." The restful, peaceful, triumphant life is the life that is yielded up to God. Jesus had a human will, but it was lost in God's will. So should it be with us. He must lead.

JESUS' DOCTRINE GIVEN HIM.

Nothing can be more important to us than to be sound in doctrine. To be driven with every wind of doctrine means, and must mean, an unstable, distracted, wretched spiritual state. We must get our feet upon solid truth if we stand firm in the faith. Those who imagine that it matters little what one believes, so that he is sincere, put the intrinsic value of truth upon a plane with falsehood. To see and believe in truth is better than to embrace error, however sincerely it may be entertained. It does not matter that the Father graciously bears with us in our gropings after truth, and if Christians at all, blesses us in a degree, despite our wrong notions. Truth means much more to us than error. It will not be shaken from under us. Error may be, and that too, not by truth, but by other errors. As long as we hold to important errors we are liable to drift from one error to another. What I am saying is, of course, much more important in regard to the great ground doctrines of our most holy faith, but it applies equally to all errors. No one can ever be, in a high sense, spiritual, who is not sound in the great foundation doctrines of the Christ.

And how are we to be sound in doctrine? In the midst of such vast confusion, where learning and genius are arrayed upon all sides of all questions, what chance is there for an ordinary man to know what to believe. How can he hope ever to sift the heaps of chaff that men have put before him, and find the scattered grains

of truth? He cannot do it. He could hardly take a more certain road to endless bewilderment. Let us understand that we are not to look to what men have said in this search.

The Bible, the old Bible from Genesis to Revelation is the very word of God. It is truth. It is the only authoritative expression of His will. We need go no further than to its pages for light. "The entrance of Thy word giveth light." And the best qualification for its study is an humble heart, a surrendered life. I would say then that any honest soul can find for himself the very truth, so far as he is by experience in grace prepared to be taught, without consulting the opinions of men. First of all we must be yielded up to the Spirit of truth. "If any man will do His will, he shall know of the doctrine, whether it be of God,"¹ and that is the most important thing we need to know of it. The processes through which truth is to be found are moral, rather than mental, and involve the life more than the mind. Research, however learned or profound, has never been able to find it. There are no professors who can impart it. Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it hath seemed good in thy sight."² Truth must be revealed, not to the weak only but quite as truly to the great and wise; and before it is revealed in fulness there must be the gift of "a Spirit of wisdom and revelation in the knowledge of God." So it hath pleased the Father. If, then we want to be sound in doctrine

¹ John vii. 17. ² Matt. xi. 25, 26.

let us first of all be thoroughly yielded up to God. He will teach us His will. The Spirit of wisdom and revelation which he gives can open the deep things of God to any who put themselves in an attitude to be taught of Him.

Jesus said, "My doctrine is not mine, but His that sent Me."¹ As a man He did not depend upon the powers of His mind. Neither was He looking to the dogmas of the learned. He had a human mind and a human will, and might have formulated a human creed, or statement of doctrine. But He did not. He had no doctrine of His own. He did not want any. God's doctrine was perfect. He accepted it, believed it, proclaimed it, lived it. He wanted no change in it.

Even so should it be with us. We are to "adorn the doctrine of God our Savior in all things."² We are not to act after the "commandments and doctrines of men."³ We are to hold fast and proclaim that "form of doctrines that was delivered,"⁴ because, he that "abideth not in the doctrine of Christ, hath not God."⁵ Our doctrine should be not our own, but His that sent us.

In this age of rationalism, when Spirit guidance is so little sought after; when it seems rather to be a theory to be believed in, than an experience without which we may not safely proceed in His service; when the opinions and devices of men, are proclaimed with so much vehemence; when human machinery and diplomacy, and schemes, are given such prominence in church work as to impress one, that in them, with

¹ John vii. 16. ² Titus ii. 10. ³ Col. ii. 22. ⁴ Rom. vi. 7.
⁵ 2 John 9.

many lies the hope of triumph; when the simplicity of Christ and the apostles is so far discarded, and men as a rule, no longer wait in the "upper chamber" for imbuelement of power, but seek it chiefly, in learning and novelty, and natural gifts; when one says, "I am of Paul" and another "I of Apollos," and another "I of Cephas;" when the Christian world is torn and distracted through the opinions and strife of men; in this age, I say, we do well to remember that Jesus said, "My doctrine is not mine, but His that sent Me."

Settle it in your minds, that, there is a life before us, in which we will be free from subserviency to the doctrines of men. How can the Spirit teach an intolerant, conceited, dogmatic man? Sectarianism, that carnal spirit, branded by the apostle Paul, is still the awful curse of Christendom. It blinds the mind, perverts the life, and cuts off from us the doctrines of God. It is earthly, sensual, devilish. Let us not then be bigots. Let us not glory in men. Let us seek rather to be able always, and truly, to say, "My doctrine is not mine, but His that sent me."

A truly spiritual man will not be an intolerant propagandist of human doctrines and traditions. As God comes into the life, the influence of what is purely human will go out of it. We need no basis for vanity and pride. He that glorieth let him glory in the Lord. Let every man have an open Bible, and the right to interpret it under the guidance of the Holy Ghost, and follow his own convictions; but let him not set up his opinions as a standard of truth for others. Let him rather, in a spirit of humility, charitably serve his brother, for his good unto edification, and not as the champion of a dogma.

Let us beware then, of the doctrines and traditions of men, lest they render the word of God of none effect in our lives. We are not called to bondage. Whom Christ makes free is free indeed. We must not quake before human opinion. Christ and the revelation given us in his word, as it is "opened" to us by the Spirit, should be the light that is in us. We should not be afraid of being called eccentrics, or ecclesiastical cranks. The people of God were called to be a "peculiar people." Christ was a very peculiar man in His day. His doctrine was exceedingly peculiar. It differed radically from all the schools of theology. It assailed the most sacred traditions of the learned, and overthrew all existing notions of worship. It was peculiar in that it was not human. It sought no adaptation, or conformity to the views of the age, or people to whom it was delivered. It was not His. It was given Him. And we may be sure if a man's doctrine is given him in this age, and it should be, it will, in many things, be a peculiar doctrine. It will be peculiar to the world that lieth in wickedness; and it will seem peculiar to worldly minded church members. He who is unwilling to suffer reproach for Christ's sake, he who seeks honor of men rather than that honor which cometh from God only, is not apt to make progress in becoming a spiritual man. He is not prepared to be taught. He that thinketh he knows anything, knows nothing yet as he ought. We should be as blank paper before God, that we may become living epistles of His, written in fleshly tables of the heart. Settle it that you will not be a bondman to human opinion, no matter how high, how ancient, or how universal. False teaching antedates the tragedy in Eden. The deluge only compassed its boundaries.

There is but one source of doctrine to the spiritual man. It must be given by Him that sent him.

What sweetness and relief there is in freedom from bondage to human dogmas. They are so complex, so contradictory, so bewildering, so full of bigotry, so un-Christlike. We do not have to accept them. Our teacher is God. In His written word is the very, and whole truth, and the Holy Ghost as a Spirit of revelation, is its only authoritative interpreter to us. Our doctrine is not our own. It is not from men. It is His that sent us.

Let us then, look to the word, as its meaning is revealed to us by the Spirit of truth for light. And when He gives it let us not stop to compare it with a creed, or inquire what men will think, or what it will bring upon us at their hands, but walk in it. We are not our own any more. We are called not to manifest ourselves, but God, whose epistles we are, known and read of all men. The Spirit administers the grace of God. He divides to us. When His still small voice speaks, let us wrap our faces. It is God.

In the spiritual life then, we must not be self-willed, nor lean to our own understanding, nor follow our own doctrines. We must wait upon God. He will, in due time, give a Spirit of revelation that will enlighten the eyes of the understanding, and leave no distressing doubts as to His will concerning us.

Neither will we be left in uncertainty as to the acceptability of our service. This would be anxious service. It could not be peaceful, or satisfactory. But when we are given plain testimony that we please Him, how very different. Who that hath felt this testimony that "he pleased God" can express its sweetness? What

a charm it gives to service. And may we have this testimony? Surely, surely. If we are Spirit led, "walk by the Spirit," we may know "that we keep His commandments, and do those things that are pleasing in His sight." We may live with the consciousness of His favor, of His presence, and of His smiles. How gladly, and joyfully our feet run, when we find ourselves drawn on by constraining love that feels the Spirit leading, that realizes His presence helping, that hears His voice approving. If we start off to follow our own doctrines and plans, He may not be expected to follow. But if we wait upon Him till He leads, and by the Spirit walk in his steps, then will we have sweet communion with Him; and our hearts will burn within us as He talks to us by the way.

JESUS ANOINTED AND SENT TO PREACH THE GOSPEL.

"When He had opened the book, He found the place where it was written, The Spirit of the Lord *is* upon me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. . . . And He began to say unto them, This day is this scripture fulfilled in your ears." ¹

If any man was ever fitted by nature to preach the gospel without a divine call and anointing, it was the man Christ Jesus. Yet He waited to be "anointed and sent." Why did He do it? Because it was necessary. While as a man, he was indeed perfect, yet the work upon which He was about to enter was not a human work. It was above His humanity. He realized His inability to enter successfully upon it unless "anointed and sent" by the Father. And is it strange, when the Master Himself, in whose steps we are to walk, as a preacher, set such an example to all who should preach after Him, that the query should arise, even if not divinely asked, "How can he preach except he be sent?" How can he, truly, if Christ could not?

In the new dispensation of the grace of God the Holy Spirit, as administrator, must, in the nature of

¹ Luke iv. 17, 18, 21.

things, "divide to every man severally."¹ How else could He administer? "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit."² "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."³ "Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; or ministry, *let us wait* on our ministering; or he that teacheth, on teaching; or he that exhorteth on exhortation."⁴ "As every man hath received the gift, *even so minister* the same one to another, as good stewards of the manifold grace of God. If any man speak, *let him speak* as the oracles of God."⁵

While every worker in the service of the Lord should, in an important sense, be anointed for the work to which he is called, it is pre-eminently true of the ministry. It is not an arbitrary exaction. It grows out of the nature of things. It is because, primarily, we can do nothing in God's service unless we are anointed. We are not qualified. We have not the power. If it were said that a man must have sight in order to be a guide up the Matterhorn, it would not be an arbitrary exaction. It would simply exclude those from attempting this service who are unable to render it. If the blind lead the blind, then both shall fall into the ditch. We should not enter the ministry unless we are called to it, because we cannot hope to be anointed of the

¹1 Cor. xii. 11. ²1 Cor. xii. 8. ³Eph. iv. 11, 12. ⁴Rom. xii. 6-8. ⁵1 Pet. iv. 10, 11.

Spirit for a service to which He does not send us, and we cannot successfully fill it unless we are anointed of Him. Jesus could have preached without a special call and anointing if any man could have done so, but He did not attempt it.

Has God called us to this work? If He has, we may be sure He will, in a personal and comforting sense, be with us in the fulfillment of it. He who has said, "without Me ye can do nothing," has also said, "Lo, I am with you alway." If He has singled us out as instruments to be used by the Holy Ghost in accomplishing foreknown purposes of His own, in the administration of the grace of God, we are in His hands for this work; and if wholly yielded up to Him, we may walk in His strength in the fulfillment of the work to which He calls us. He does not call us to do something for Him as one man would ask help of another. He calls to work and confers commensurate power. When Paul came to recount his wonderful labors and sufferings in the gospel, he was careful to add, "yet not I, but the grace of God which was with me." In this service there is, for this reason, no such thing as necessary failure. It was as impossible for Moses in the right discharge of his mission to fail as it was for Pharaoh to triumph over God. And so equally is it impossible for us to fail in the faithful prosecution of the mission to which the God of Moses has called us.

We enter a field of labor we have not chosen. We seek to bring about the accomplishment of ends we know perfectly in the outstart we cannot of ourselves effect. We would condemn as empty and valueless a ministry attended only with results of human power. We seek to lead souls out of the kingdom and power

of Satan, and yet, Satan is more powerful than ourselves. We seek to see men translated into the kingdom of God, and yet His kingdom is invisible, immaterial, spiritual, and men must be born into it. They must be regenerated, recreated, made new creatures in Christ Jesus, in order to enter it. The work is essentially and entirely divine. Then, if we are dependent upon God for the fruits of our ministry, let us be sure we recognize and honor Him in our labors, not in word only, but by such humility as should characterize weakness, such faith as recognizes and relies on His power, and such gratitude, thanks, and praise, as ascribe to Him all the glory.

Let us depend upon Him to guide and use us. Let us expect Him to make our ministry successful. Let us feel that we enter upon a God-designed and a God-prepared work. We may not indeed be successful in the eyes of the world. Our labors may not be crowned with wonderful visible results, or win for us a name. But let us expect them certainly to succeed. If He impresses us to preach to sinners, He has something to say to them through us, and by the same power that impresses our hearts with a consciousness of this duty, He can open and prepare their hearts to hear and feel what He has to say to them through us. He can make His word in our mouths quick and powerful. Let us expect that He will surely do it. If He had not opened the heart of Lydia to receive the truth, Paul's preaching to her would have been in vain. Philip did not discover the Ethiopian eunuch returning in his chariot. He did not know he was groping in the scriptures for light. It was God who discovered him, and who knew what was in his mind and heart.

It was He who sent Philip to him with the gospel and he was saved. Peter did not go to the house of Cornelius by chance. He would not have gone there at all. It was God, who, in the fulfillment of His own purposes of grace, and in answer to prayer, sent him to this penitent Gentile with the gospel message, and while he spake the words that were given unto him, the Holy Ghost fell on all them that heard, and they were saved. If he sends us to preach then, let us realize that there is some one at least, on every occasion, for whom he has a message; and let us look to Him for it, and preach the message He gives us. If He sends us to the "desert" let us go nothing doubting. Some one is there who needs our help and to whom we are sent.

Let us know also, assuredly, that He does not call us to service and send us off alone to attempt its performance. He knows we can of ourselves do nothing. Is it reasonable that He would directly, and powerfully touch our consciousness, and by unmistakable, and immovable impression, lead us to undertake a work in His name, every result of which must be by divine power, and then leave us without conscious guidance, to grope aimlessly in our endeavors to perform it? He might as well have sent Moses again to the mighty Pharaoh, from whose dominions he had once fled in terror, without going with him. When He sends us, let us know that He is sending us of purpose, to those in whom He is concerned, and for whom He has a message, and that He is certainly going with us, and will be with our mouths. Let us deliver the message He gives with confident expectation that it will not return unto Him again void, but will accomplish that whereunto He hath sent it, whether it prove the savor of life unto life, or

of death unto death. Let us deliver it in His name, as His ambassadors, with entire absence of self-assertion, and expect it to carry within itself, to the heart and conscience of those to whom it is sent, the authority and power behind our commission.

If we are called to preach we are called to preach the word of life. We are not called to tickle the fancies of men with idle speeches, to entertain the intellect with displays of human learning, or human genius. If we do not preach in demonstration of the Spirit and of power, we preach beneath our commission. God does not call men to preach themselves, their theories, nor their conceits. He calls them to preach Christ and Him crucified, the power of God unto salvation to every one that believeth. Let us, then, be sure we do not abuse our commission. Let us not distrust and dishonor the Holy Ghost. If He sends us to preach to a people, let us suppose that they want the gospel. Mr. Spurgeon says, "People have often asked me, 'What is the secret of your success?' I always answer that I have no other secret than this, that I have preached the gospel—not about the gospel, but the gospel—the full, free, glorious gospel of the living Christ who is the incarnation of good news." Let us not imagine that those to whom we are sent want something else. We have no right to think so. If He has prepared them to hear, they have been prepared to hear the truth. If He has a message to send to them by us, it is a divine message. It is from Him and of Him. It is not trash. It is not worldly. And there is some one at least for whom it is sent. If there be but one such, yet for that one Christ died, and shall we turn from the God-prepared one of our audience—the Lydia with opened

heart—who may be benefited, and to whom we are sent with a message from the throne, to entertain with vain words, the idle fancy of the indifferent, the impenitent, the unprepared? Let us be sure then, that in every audience to which God sends us with the gospel message, some one is prepared to hear it.

Rev. William Scott, having addressed a strange audience, felt at the close of his sermon an unaccountable impression to add a few words not specially connected with the subject of his discourse, and said, "If there is a poor soul here weary of life, and worn with its strain and worry, I would say to such an one, God loves you." Why did he say it? Was it accidental? Certainly not. There was a soul present for whom this message was sent. She was on her way to the river's brink, to drown her insupportable sorrows, if, perchance, she might in its rolling flood. Attracted in the merciful providence of God, to stop in at the place of worship, she listened to these gracious words. The Holy Spirit had sent them to her, and they went deep into her broken heart. A new light came into her life. The wish for self-destruction was gone. She returned to her room to pray unto this God of pity, and love, and throwing herself into His saving arms, found peace and joy.

Let us preach then, whether by way of invitation, or warning, as to the God-prepared. Let us realize that we fill a specific place in His plans of mercy. Let us not storm in reliance on human vehemence, nor rail in human passion, nor rage in human wrath. Why should we try by mere energy of human effort to do what we profess to believe can be done only by the power of God, and thereby discredit our own belief in the divinity

of our mission? The servant of the Lord must not strive. He must be gentle unto all. "Knowing the terror of the Lord we persuade men." We cannot drive them.

A Spirit filled and Spirit directed ministry succeeds in every service. To think otherwise would be a reflection on its author. It is God's ministry. He has called it. It is under His guidance, and dependent upon His power. We do not pretend to understand the mysteries of its force. The plans are His. The only perfect knowledge of the heart is His. The only convicting and converting power is His. A Paul may plant and an Apollos may water, but He must give the increase. The preacher therefore, who does not have God with Him, must surely fail. He may be as learned in science as Darwin and Huxley; as cyclopædic in knowledge as Gibbon and Hume; as gifted in speech as Rousseau and Ingersoll; but in the sphere of spiritual and divine things, he, like them, will be as sounding brass, or a tinkling cymbal.

There are no accidents in a Spirit-filled ministry. Paul did not fight as one who beats the air. Do earthly generals command their legions to storm empty forts? Does the Captain of our salvation send his ministry to do an aimless and chance work? Does He have no method in His mighty war upon evil? Certainly He has. But it is in His own council. The Spirit divideth to every man severally as He will. If we have the Spirit, we are to be led by the Spirit. This is our only safety and our only guaranty of triumph.

If then we are filling a definite place in the plans, and in the hands of the Spirit, He can make us in that place as successfully accomplish His purposes as the

mightiest archangel. We are called from self-will, self-service, and self-guidance, to be possessed, guided, and used by the Spirit in the accomplishment of His own purposes of grace. We are, therefore, wholly dependent upon Him. This is true of the weakest man called to preach, and it is equally true of the strongest. Men are all alike weak in God's eyes. Intellectuality is one thing—this they may have. Spirituality is another, and greater thing—this they cannot have. The world by wisdom knew not God. It may know much of His handiwork. It may name the stars of heaven, and the flora of earth. It may speak with the tongues of men, perchance of angels. It may have all knowledge of creeds, and theologies, and forms; but it can never discover unto others, nor experience for itself, that love which passeth knowledge. It can never guide another, nor enter itself, into that life of power and rest which has Christ for its author. The foolishness of God is greater than the wisdom of men. Alas, for the minister, however eloquent, however learned, who goes into the pulpit as an avowed ambassador for Christ, and offers in His name, to auditors struggling with furies of temptation, and sin and remorse, the lifeless wisdom of this world. The history of the human race in all the ages illustrates the futility of human learning, or eloquence, or logic, or works, to give man a better nature, or inspire the soul with satisfying hope. When Paul came to address the disciples of Grecian philosophy, his preaching was not with excellency of speech, nor with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that their faith might not stand in the wisdom of men but in the power of God. The chief trouble with the pulpit to-day is a want of

divine anointing. The Holy Ghost is dishonored, and the power of God withheld. Man is too much exalted and God is too far ignored. He is talked about by us instead of speaking through us. His power is discussed rather than felt; it is proclaimed rather than experienced. His love is eulogized rather than exemplified. The sufficiency of His grace to give rest and peace to the soul is recognized by us without a satisfying consciousness of divine rest and peace in our own souls.

What the world needs is the living Christ in the pulpit; His love inflaming with zeal and boldness; His tenderness reaching out to the poor and weak; His joys thrilling the heart of the preacher with the realities of the salvation recommended unto others; His power flaming in words quick and powerful, and sharper than any two-edged sword from mouths which He has opened; His name adored, honored, and glorified as the author of spiritual life, and the ability to serve. When there comes an era of trust in God, there will come an era of power in the church. When man realizes his own nothingness, and has faith to see the arm of the Lord revealed, the world will be shaken again.

The soul of man cannot be fed on the husks of empty words. Its longings cannot be satisfied with theories and speculations, with methodical systems of good works, with fanatical zeal in sectarian propagandism, nor any basis of church administration that substitutes the wisdom and diplomacy of men, for the guidance and power of the Holy Ghost. While Satan tramples upon infant Christian life, while shadows darken the horizon of hope with multitudes of converted people, while sin triumphs over a thousand honest vows from Christian hearts, made in ignorance of the Christian's

birthright; while thousands who should be in spiritual sunshine and triumphant service, are ready to faint under a sense of emptiness and weakness—a consciousness of spiritual destitution—after utmost self-endavors after holiness, the agonizing cry of the inmost soul of the general Christian world, is for power! power!! power!!! Nothing but power; actual, living, vital, uplifting, joy-inspiring, conscious, divine power can meet our needs; power to satisfy our longings after God; power to cast out Satan from our lives; power to illuminate the eyes of the soul with satisfying spiritual light; power to comfort the despairing heart with radiant hope; power to overcome sin in the flesh; power to fill the heart with perfect love which casteth out fear; power to give sweet, abiding, conscious communion with an indwelling Christ; power to equip for joyous, zealous, triumphant service. How could it be thought possible, that our Father, whose love is infinite in compass and tenderness, could ever have designed, that His own children, by nature and by adoption, poor and weak, in the midst of enemies and sorrows, endowed by His own touch, with aspirations of soul that long and cry for satisfying conscious spiritual acquaintance and communion with Himself, should be left with nothing better to be hoped for in this life, than to sigh, and grope unsatisfied, in a shadowy twilight of spiritual knowledge and life. Such a view is dishonoring to Him as our Father, and contradicts the promises, and assurances of His word. There is a place in the line of Christian experience at which right aspirations of the soul will be satisfied. And it is the heritage of all. It must be so. The life of simple, God-honoring trust has ever been, and ever will be, crowned with power and victory, and satisfied with peace and rest.

Let us then preach a gospel of power—the all-sufficient power of God to a sinful world that must perish without His mighty help; to a Christian age that does not realize its birthright. To do this successfully, we must be “anointed to preach.” We are by nature as weak as any auditor. Whatever may be our names, or positions, or degrees, or titles in the church, or in the world, we are but men, and man can do nothing in Christian growth and service, without the indwelling, and strengthening of Christ.

Again the preacher, however brilliant, or strong by gifts of nature, will, in a degree, lack personal piety, as well as spiritual joy, and power, who does not habitually live in an atmosphere of trust and grace. If none but God and himself know how much he lacks in thought and experience of being what an ambassador of Christ should be, the voice of conscience will, nevertheless, turn the praises of men into ashes as they fall upon his head. He will ascend the pulpit self-condemned. How can I commend confidently to others the sufficiency of grace that fails to satisfy the needs of my own spiritual life? How can I say to others, “Rejoice, and again I say rejoice,” when I cannot rejoice in spirit myself? We may expect to preach in demonstration of the Spirit and of power no further than we have been led of the Spirit, and felt His power in our own personal experience. Let us then, above all things else, live surrendered, trusting, anointed lives, that our knowledge of spiritual things may be experimental. To be “filled with the Spirit,” “led by the Spirit,” and “walk by the Spirit,” is the privilege, and duty of every one who is “anointed and sent” to preach. Let us then, be content with nothing less.

WHAT IS ENTIRE CONSECRATION?

And now a question of practical, and great moment with us is, How are we to avail ourselves of the all-sufficient grace of God; how are we to enter this life of rest and victory; how are we to become spiritual in contradistinction to carnal; how are we to live the anointed life?

First of all there must be entire consecration. It belongs distinctively to the human side of a holy life. While it is by grace truly, just as saving faith is in a sense by grace, still it recognizes the human volition, and must be a voluntary act on our part.

As we have seen elsewhere, the "flesh," or "body," lies between the "new man" and outward conscious life, or "walk." We must "walk" or assert the life of the soul outwardly, through the members of the body. There is, of course, no other way, as the soul is housed in the body and can only act through it. So if the body does not respond to the will of the soul, we will be unable to do outwardly as we would. And this is precisely our state. Therefore sanctification of outward conscious life involves, necessarily, the sanctification, or setting apart, of the "body," as a medium through which we are to carry out the will of the rational soul in dedicating itself to the service of God. Hence Paul besought the Roman Christians to present their "bodies a living sacrifice, holy, acceptable unto God."¹ This involves entire consecration. It was not

¹Rom. xii. 1.

in order to obtain the Holy Ghost. They had Him. Pentecost had already come with them, and the Sanctifier was within them. It was, however, an act that had to be performed by them, consciously, and as matter of volition, before it was possible for them to "walk by the Spirit." In some way, we must have power to subdue the "flesh." It must be completely overcome. Otherwise it is impossible, in the nature of things, for us to live as we would.

How then am I to present my body holy, and acceptable unto God? What does it imply? Am I to subdue and perfect it first and then present it? If so, it is something the scriptures plainly teach our inability to do. If we could do that, we would not need the help of the Spirit in order to walk. That seems to have been the mistake of the Galatians. They began in the Spirit, received Him in the regeneration and sanctification of the soul, and then thought they must finish the work of making their lives holy "by the flesh." It was plain enough that they must begin in the Spirit, but once made Christians, they supposed they should have been able to go on and perfect their own lives. But Paul says, "O foolish Galatians, having begun in the Spirit are you now made perfect by the flesh?" It was exactly what they could not do, and needed to have done for them. We cannot then, in this sense, render our bodies holy and acceptable before we present them, and it is not said that we shall do so. To attempt it would be to return to the self-life of perpetual and hopeless failure. Death would overtake us before we would be ready to make the sacrifice. This "vile body," with the law of sin in its members warring against the soul, bringing it into captivity, and leading

it to do the things that it would not, and to leave undone the things that it would; this "flesh" which "is enmity against God," and serves "the law of sin" despite our efforts to overcome it, must be subdued by a power greater than our own. Instead of having power to take us captive, it must, itself be taken captive for us, and held in captivity by the Spirit, that "lusteth against it," before we can be outwardly holy. It must be done for us because we cannot do it for ourselves.

Let us understand then, that in presenting our bodies in entire consecration, it does not devolve on us first to subdue and overcome and make them holy. From the moment of the creation of the "new man" "in righteousness and true holiness," it has willed to subdue the flesh and to sanctify the outward life. But its efforts are vain. The life remains marred, and unnatural—carnal. The "old man" asserts himself in the flesh despite our efforts to the contrary, and defeats the will of the soul to be holy, as we have shown at length in discussing the carnal state. We never can be "made perfect by the flesh." Paul found it so. He had "no confidence in the flesh."¹ It was a "body of death" to him. We must be delivered from its domination. "Who," he cries, in an agony, "shall deliver me from the body of this death?"² And then, in a voice of triumph, he exclaims, "I thank God through our Lord Jesus Christ." Here is the deliverer. It is He who is by the Spirit "made unto us sanctification."³ And what is the deliverance for which he cries? What, but deliverance from the control of the body, from its power to take the soul captive to the law of sin in its

¹ Phil. iii. 3. ² Rom. vii. 24. ³ 1 Cor. i. 30.

members? Does not deliverance itself imply a state of captivity? And what is it he seeks but to be made free? If the heart were not right, the disposition, the will of the soul, he would not be in captivity to evil, but in alliance with it. It is him only, therefore, whom the Son makes free, that is free indeed.

It is this painful and hateful "captivity" that Paul has been lamenting; this falseness of the outer life, or "walk," to the will of the "inner man;" this monstrous deformity in which a sanctified soul is dragged into captivity to the law of sin in the flesh. There must, therefore, as we have said, be a deliverer, and a specific deliverance, if we escape this fearful, and horrible bondage. A captive cannot deliver himself. If so, he should never have been in captivity. Captivity implies the exercise of overpowering coercion. It involves the disposition to resist on the part of the captive. Paul deplores a state of captivity, painful, hateful, captivity. He can be rescued from it only by one who is able to bind and subdue the strong man who holds him in bondage. And who is this? Who but Christ? "I thank God through our Lord Jesus Christ."

How could we be called on, in entire consecration to first gain for ourselves this deliverance, and then present our bodies? Can the captive deliver up the captor? I am to present my body "holy and acceptable," truly, but what does it mean? Are those right who suppose that I must take my captor prisoner, and bind him hand and foot, and bring him and present him unto God? Nay, nay, this cannot be. It cannot mean that. It is to be done in fact, as it can only be done by us, as matter of volition, of heart offering. I have a body. It is mine. It has a law of sin in its members that I

can neither remove nor overcome, but is without individuality in the sense of moral endowments, such as the soul has. It has no volition. It is part of myself—my body. It is, in its present unredeemed state, a very disagreeable body to me, “a body of death.” Now I want this body set apart to God’s service. I want its power to render my life fruitless, destroyed. While I cannot change or control it, I have a right to dispose of it, and to negotiate for an alliance with power that is able to give me the rightful supremacy over it to which, as owner, I am entitled. It is a servant in successful rebellion. I want it to serve God, and it will not do it, and I lack power to compel it. I have given myself to Him, and I want all that belongs to me brought into His service. I understand that this body will not now be changed in nature, so as to be in harmony with the regenerated soul. This will be done when resurrection power comes in contact with it, but not till then. In the meantime, however, my day of opportunity to do good in the world is rapidly passing, and by the supremacy of this rebellious servant, I am prevented from outwardly and efficiently serving my Master. Something must be done for my relief therefore, before the redemption of the nature of the body in the resurrection, or my usefulness will be lost. I see this. And as the nature of this servant cannot at once be changed, and brought into harmony with my will, the next best thing is to overcome and subdue it by coercive power, as I have a right to do, or secure to be done in my behalf, and thereby compel it to yield submission to my will, as its lawful and rightful owner. In order to do this I must obtain help. I must form an alliance with power that is mightier than it.

And this is exactly what we are to do in entire consecration. I present my body to God. I have a right to do it. In that act, so far as I have any power to do so, I separate it to His service, make it holy. Sanctification does not always involve the will of the thing sanctified, as we have, I hope, elsewhere seen. It may involve only the will of Him who has the moral right to give, dedicate or separate the thing sanctified. In this case, the only will that can be involved is the will of the soul, as the flesh has no will. When I set it apart by gift, or presentation, it is, thereby, in an important sense, sanctified. And especially is this true when He to whom it is presented is able to make the separation real and complete by His own power. A man may have a very fine and powerful horse, that is so vicious and ungovernable as to be of no use to him. He can do nothing with it. Now, suppose this to be the case with my son, who is giving all his time and labor to me. He comes to me and says, "I am serving you the best I can, but I need the use of a horse in my work. I have one, but he is so vicious and ungovernable, as to be of no use to me. I have tried in vain to master and use him. I find it is impossible for me to do so, but I am certain that you can do it for me. And so I present him to you. All I have, I have freely given to your service, and I want to be as efficient in it as possible. But I can do little unless you bring this animal within my control. He is mine, and I am thine. Now I present him to you. Take him into your own power and subdue him, that I may use him for you." I take the horse and by superior knowledge and experience and power, I conquer and subdue and force him, however unwilling, into submission to my son, so

that he uses him successfully, and he becomes very valuable to me. He is rebellious and must be kept in subjection, to be sure, but as this is effectively done, he is, in fact, set apart to my service, as truly as if it were done willingly. He is entitled to no credit for it, but the son is. So is it with us and our bodies in entire consecration. It will never be holy in point of nature till resurrection power touches it. The Bible teaches us that. Hence that cannot be the kind of holiness referred to in the text. It can only be sanctified in regard to the will of the soul. We are told to "present" it unto God. This we can do as matter of volition. It must be set apart just as a horse, or a mountain or a temple, or any irresponsible thing is set apart, by my will, and God's power.

I love God and have given myself, and all that I have to Him. My soul has been set apart in its moral nature to His service by regeneration. But I find trouble with my body. I first try to set it apart by my own power. But in this I signally fail. In fact, it takes me captive. I can do nothing with it. At last I come to see what I should have understood at first, that it is impossible that I should of myself subdue it. And so in utter despair of self-help, I bring it to the Lord, and "present it" by definite gift, or consecration to Him. He knows I want it to serve Him. He has seen how hard I have tried to make it obedient to His will. Now, recognizing fully that it is all that I can do, I bring it to Him. I say, "Lord, I have made a bad failure in trying to overcome my body, and bring it into subjection to thy law. I find I am unable to do it. I should have known this at first, as I now see, but I did not. I thought I could overcome it. On the

contrary, however, I find that despite my utmost resistance, it dominates me, hindering me from doing the things that I would, and causing me to do the things that I hate. So I have come to see at last, that thou didst never expect me to overcome it, and knew it could not be done by me. Here, it is, Lord. I present it to Thee. It is my body, and I will that it be set apart wholly to thy service. To that end I dedicate it to Thee. I present it 'a living sacrifice.' It is all that I can do. Do thou take charge of it and compel it to co-operate with me in thy service, to the end that I may be perfect before thee, and walk in the steps of thy Son." Is not this entire consecration? When we do all that it is possible for us to do, is it possible that more should be exacted of us? And is not this what every one can, at any moment, do? Is it not truly our reasonable service? Does it seem to be a superficial work? In the next chapter we will undertake to show what it involves, and what it secures to us.

THE FRUITS OF ENTIRE CONSECRATION.

In the previous chapter we have been showing that in entire consecration we cannot, and are not expected to actually do anything by the flesh, in the way of making ourselves perfect, for the reason that we can, in fact, do nothing. That it is an act of the will by which we definitely and forever, as matter of deliberate volition, present, or yield, or consecrate, our whole lives to God, to be possessed by Him, and used by Him, His power working in us both to "will and to do of His own good pleasure." To thus present our bodies is nothing else than to surrender up to Him our whole lives, to live or die for His glory.

At this point in our experience as Christians a great, and never-to-be-forgotten crisis is reached. It is something definite, something specific. In it we have counted the cost. We have laid all upon the altar. Let us not suppose that because it is an act of the will, or of choice only, that it is therefore a trifling matter. The repentance and faith by which the soul is saved, involve nothing more. It is not a small matter. It is, on the contrary, one of transcendently great importance both in its nature and in its results to us. Neither will it be lightly done. We may depend upon that. Shallow convictions, lukewarm interest in holiness, will never make the sacrifice. Temporal and visible things will largely be lost sight of in the soul's unutterable yearnings after righteousness before this step will be taken. It means the abandonment of ourselves, our wills, our interests, our lives, to God.

What will be its instant gain to us? Will we as a certain, and immediate result, find relief from the oppressions of the body? No, it does not always mean that. It is rather the first great voluntary step towards distinctively spiritual life. We may yet have many a painful conflict, and many a bitter defeat. Entire sanctification is not a sequence of entire consecration. There is no necessarily immediate connection between them. And why? Because entire sanctification is not a matter of consecration only, but rather a matter of faith. Consecration bears towards it more the relation that repentance bears to saving faith. We know that repentance alone cannot save. No more can consecration sanctify. Although we may utterly abandon hope in self, and realize that holiness can only come as the gift of God, and though we may have the consciousness that we desire supremely that His will to be done in our lives, yet we may not just have realizing faith that He will, and does take immediate, and entire possession of us, to serve Himself perfectly through us, and in proportion to our faith will be our triumph.

Hence in its immediate results it may mean much more to one than to another. To one it may involve instant and complete deliverance, because the faith is perfect, and compasses all that has been sought. Nothing shall be impossible to him that believeth. To another it may mean much indeed, and yet much less than this. To another it may involve only the beginning of a distinctively spiritual life, that will be developed in the process of God's Fatherly dealings with us—a process that may cover years. But, it does, in my judgment, mean the same to all in the end. This is the thought of supreme encouragement to everyone. It always implies vic-

tory, certain victory, present or prospective. God accepts the sacrifice. He never in any instance, fails to do it. It is well pleasing in His sight. He not only accepts it, but once accepted, it is accepted forever. He will surely bring us to the unspeakable blessings involved in it. He is able to do it independently of weakness, or inherent imperfections in us, or our lives, and He will do it. "Faithful is He who has called you, who also will do it."¹ In His own way, and by His own power which worketh in us mightily, He will bring us to a faith that will command the blessing. It may not come in a day, nor a month, nor a year. But it will neither be abandoned by Him, nor delayed.

And how will He bring it about? Ah, that is a question that comes directly home to us. I should say that it will surely come through suffering. We may not realize even remotely, how very carnal we are at the moment of this consecration, how very far we are removed from the end we ask. We may not at all comprehend what specific changes of character it involves. We have not counted the cost in that way. We have counted it truly and really, but we have not counted it by items. Dullness of spiritual apprehension may have rendered it impossible for us to have done so. We do not understand ourselves. Much that is deplorable in our lives may not even have been discovered by us. Yet we have made a complete consecration. We have said, and said from the heart, "Lord, I care not what it may cost, I will, above all things else, to be wholly spiritual in my life. Let it cost all I have of worldly goods, let it cost all I have of reputation, let it cost the

¹Thess. v. 24.

loss of health, let it entail sufferings and persecution to the uttermost that it must, let it cost life itself if need be, I compass all that by the sufferance of thy love possibly can be involved, if I may but have Thee in all thy fullness, as Comforter, and Sanctifier, to reign wholly in my life. I do this intelligently, deliberately, without qualification, or mental reservation. That Thy perfect and holy will, with the blessings of a holy life, may be accomplished in me, I ask above, and at the cost, if need be, of all things beside."

The consecration is certainly complete. And it is a sacrifice of a sweet savor truly. He will accept it, and He will bring to us the accomplishment of all that is involved in it.

But what do I mean by it? That I undertake from this time to shape all things in my life according to His will? No. I do not mean that I undertake by inherent potency to do anything. It means that I yield my all into the hands of His love, to be dealt with by Him till His perfect will is, by His own power, accomplished in me. He needs no help. If He did we could not render it. It means that He is the physician and I am the patient. I say, "I am diseased in body. I have all confidence in thee as the Great Physician, and now in a moment of calm deliberation, viewing all that can possibly be involved, I put myself in thy hands for treatment, according to thine own will and power. The treatment may involve suffering. It may not seem good at the time but very grievous. Now I am frail. I am very, very weak. I am not undertaking to treat myself, for the reason that I cannot. Do Thou perfect Thy work therefore, without regard to my cryings for relief in moments of weakness. That

is my frailty. It is not my deliberate will. Not my will, therefore, but Thine be done." Why may not this be so? It is so.

I am the marble block. He is the divine sculptor. I am deformed and homely. My life is ugly and barren. I say, "Lord, I am out of shape. My life is a horrid deformity. It is not what I want it to be. Take this shapeless block and be Thou the sculptor. Shape it into thine own conception of beauty and perfection. Will it have to be chiseled? Surely. I have considered that. How painful will it be? I know not, but this I do know, Thou art a loving, and a very tender Father, and I yield myself gladly and confidently into the hands of Thy Fatherly love. Shape my life into the faultless statue of Thy Son. If I cry out under heavy strokes of the chisel, regard it not, but finish the good work which Thou has begun in me." Or, again, to use an illustration from the Scriptures, I am the crude ore and He is the Refiner. I say, "Thou divine Refiner, purge me I beseech thee of dross until I reflect thine image in my life. When the scorching fires of trial rise high, I may cry out in the anguish of it, but do Thou perfect Thy will in me."

Will He not do it? Surely, surely. It is a great crisis in our lives, truly, when, for the first time, we definitely and wholly, and forever, consecrate ourselves to God. It is a turning point. "Blessed are they who do hunger and thirst after righteousness for they shall be filled." How much more truly can I hunger after a thing than to be willing to see every earthly tie and interest perish, if need be, in order to obtain it? He will give it. I do not know what it will cost us. But it will cost no more than it must, and infinitely less than

it will bring us. For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. I do not know how long it will be in coming. But it will not be delayed a moment longer than it takes God's love and wisdom and power to accomplish it.

Pride must go, ambition must perish, the love of the world must be burned out, impurity must be eradicated, self must be crucified. It is when we itemize the elements of dross that must be consumed that we begin to see how far-reaching is the consecration, and the prayer which we have made. What will it all involve? I know not, truly. That must depend much upon us, and the degree to which we are "exercised" by His chastenings. If we will be "zealous and repent" at His touch, we may escape much. I think there may be some who would see their fortunes turned into poverty, some would likely be tumbled from pedestals of human glory; some would probably have objects of worship torn from the heart in sore bereavements. But I am persuaded, brethren, that much will depend at last upon ourselves. I am sure that the chisel will never receive a needless stroke, that the fires will never be kindled above imperative need.

But now we turn from this view to consider the soul-stirring fact, that the work will, in truth and fact, certainly be done in us, and that unspeakable riches of blessing in Christ Jesus await is fulfilment. Nor, indeed, will they be wholly delayed. Day by day, stroke by stroke, will the precious object sought after be brought more and more into view. Every step will be into new light and joy and blessing. A

mighty transformation will be in progress, and its advancement will become more and more perceptible as it proceeds, and its full accomplishment may be brought about very speedily, and through most unexpected and improbable means.

But, again, as has been heretofore said in another connection, this delay and protracted suffering is not a necessity that exists in the nature of things. It involves the absence of immediate realizing faith. Some there have been who seemed to step out at once into victorious spiritual life. Such seems to have been the case with Paul. His faith was mighty and prevailed. Many there are also at this present time, who seem to have made very rapid progress to notable holiness of life. It is not therefore matter of necessary delay. But let us not expect to be spiritual without realizing faith in addition to entire consecration. We must put ourselves upon God. We must "walk by the Spirit." We must live a distinctively trust life. It is that, and nothing less, that involves victory.

Is it objected that in this consecration all the work of sanctification is turned over to God? The charge is true. It is turned over to Him because, as we have tried to show in every chapter of this discussion, Jesus meant what He said when He declared of us, as he did also of His own humanity, that "we can do nothing." Because He hath thus taught us that He only can do it, and has abundantly promised that He will do it. Why should we not consciously deal with Him in this matter as a loving, wise Father, who regards our intelligence and volition. If I am to have anything to do in bringing about these results, then I can have no faith. I have no rational basis for faith.

I have abandoned hope of self-help. I am warned of God in His word to do it. But if the work is to be done by Him, in His own way, by His own power, and despite weakness in me, I can have confidence, for I believe that He is able to do "exceeding abundantly above all we ask or think."¹ It is God's work; altogether His. He has put it into our hearts to "think" and "ask" it, and He is abundantly able to perform it.

Then let us even now, come up face to face with this great crisis. It involves all our future. It is a transaction—an intelligent, definite, specific transaction in the divine life, a transaction in which we turn over the shaping of our lives to God, and in which He undertakes to shape them. Make the consecration, the living sacrifice, now. Do it deliberately, rationally, fully. There is no other privilege like this in your life.

¹Eph. iii. 20.

"A PERFECT MAN . . . THE STATURE OF THE FULNESS OF CHRIST."

And now we come to consider that since Jesus' life was a given life, and since we are called by the same God and Father that gave Him this life, to the same life, to "walk even as He walked," to come "unto a perfect man, unto the measure of the stature of the fulness of Christ," to be "complete in Him,"¹ and have the same power pledged to our support, therefore it must follow, that what He was as a man, we can and should be as His disciples. What else is meant when Jesus says, "Every one that is perfect shall be as His master?"² "It is enough for the disciple that he be as his Master, and the servant as his Lord."³ What else can it be to "come to the stature of the fulness of Christ?"⁴ It is an inference from the whole Bible. It is a constant suggestion in the detailed life and words of Jesus. As His life as a man was a given, dependent life, so also, and for the same reason, is ours. No more so, no less so. He could do nothing, we can do nothing. Through God the Father, all things were possible to Him; through God the Son all things are possible to us. Why can we not be like Him? Cannot the same God who made His life as a man what it was, make ours to be like it?

Was His human life perfect? So also, are we called to be perfect. "Be ye therefore perfect, even as your

¹ Col. ii. 10. ² Luke vi. 40. ³ Matt. x. 25. ⁴ Eph. iv. 13.

Father which is in heaven is perfect.”¹ I do not understand that we are to be as perfect as the Father, but rather that as He is perfect in His being as God, we are to be perfect as spiritual children of God. Jesus said of his own humanity, “My Father is greater than I.”² Let us not be frightened at this word perfect. We cannot take it from the Bible. Neither can we explain it away. We are called by Jesus to Christian perfection, and He has not called us to an impossibility. Whatever differences may exist as to what He meant, no difference of opinion can rightly exist, as to the reasonableness of expecting that He can certainly give all that it does mean. We are not to be the authors of it. It is to be a gift. He is not looking to anything in us. He is expecting nothing of us. He does not require us to do something when, by His own declaration, He himself as a man could do nothing. He does not call us to attempt anything in inherent strength. What He calls us to, He gives, just as His own life was given to Him. Therefore it is not a matter what we can do, but what He can do for us.

As we have already seen, there is an important sense in which all Christians are made perfect in regeneration. The “new man” “created in righteousness and true holiness” “in the image of His Son,” is perfect. But we are also called to a perfect walk, “to walk even as He walked.” It is of this outward life or walk especially that we now speak. If God at the instance of His own will, and by His own power and for His own glory, undertakes, as matter wholly of grace, or gift, to do a work in and for us, He should be credited with ability

¹ Matt. v. 48. ² John xiv. 28.

to do a perfect work. And what less has He undertaken than to save His people from their sins, to make them righteous and holy in Christ Jesus? What else is meant, or can be meant, when we are told that Christ, who knew no sin, was made sin for us, "THAT we might be made the righteousness of God in Him?"¹ When we are told again, He gave Himself for our sins, "THAT He might redeem us from all iniquity?"² And when we are told, "His own self bare our sins in His own body on the tree, THAT we being dead to sin, should live unto righteousness?"³ Was the sacrifice which He made, that such a state might be brought within our reach, a success? As certainly as it was, it is our birth-right. It is a given life, as we have seen, and if so, why can not we receive it? To say that it cannot be lived is to say that it cannot be given. God teaches it can be lived. Has not everything that can go to make an absolutely certain pledge of power sufficient to meet our every spiritual need to the end that we may truly "walk even as He walked" been expressly assured to us in His word?

The apostle Paul was a man, as weak within himself, so far as spiritual things are concerned, as any other man. He was like all Christians the object of Satan's hate, and was sorely buffeted by him. In this trouble He went to the Father and asked that it might be removed. Thrice he made the request. But God did not grant it. It was not the best for him. He answered him, however, in wonderful love. He said, "My grace is sufficient for thee: for my strength is made perfect in weakness."⁴ If any single declaration of favor

¹ 2 Cor. v. 21. ² Titus ii. 14. ³ 1 Pet. ii. 24. ⁴ 2 Cor. xii. 9.

could cover the whole range of possible need, certainly this does. Of course, we understand that no prophecy of the scriptures is of any private interpretation. What is said to Paul is as truly said to all. What is it? "My grace is sufficient." We may not know how much it means, but this much would seem plain: it cannot mean less than that, it is sufficient to enable us to be all we are called to be; to do all we are called to do; to suffer all we are called to endure. Am I called to "walk even as He walked?" I can do it. His grace is sufficient to enable me. Am I very, very weak? No matter about that. His "strength is made perfect in weakness" itself. If through any possible combination of conditions it could become impossible for me to perfectly do his will, then His grace would not be sufficient, as nothing less than that can meet the measure of my obligations to Him. It is sufficient, therefore, not to enable us to be carnal Christians only, to be half-consecrated, doubting, troubled believers; to enable us to lead a sort of powerless life in service. No. It is sufficient to give victory in conflict with Satan and sin; to fill and thrill the soul with the joys and fruits of the Spirit; to clothe with mighty power for service; to shed a heavenly radiance about the life that it may shine before men, to the glory of God the Father.

"God is able to make all grace abound towards you; that ye, always having all sufficiency in all *things*, may abound to every good work."¹ Here we have the same thought amplified. There is not sufficiency only, but "all sufficiency in all *things*" that we may "abound to

¹ 2 Cor. ix. 8.

every good work." Take this scripture and point out a possible need that is not covered. In point of necessities it takes in "all things;" in extent of blessing it is "all-sufficient;" as to equipage for service it embraces "every good work;" in the matter of continuance it is to be with us "always."

And so we find it actually exemplified in the life of Paul. He accepted it fully. He moved out in the power of it, and in the joy of it, to victorious and glorious life. Did he find it sufficient? Let him answer. "I can do all things through Christ which strengtheneth me."¹ What does he mean? He speaks as a Christian, and certainly cannot mean less than that he can do all things that go to constitute a perfect Christian life. It means, it must mean, that life with him is victorious, triumphant, glorious. It means dominion over sin. It means that he is enabled to "walk even as He walked." He speaks from personal experience. He tested the assurance, and speaking from experience and from inspiration, he declares that in his own life he found it to be true.

Must we overcome the world? We can do it. "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."² What does it mean? What can it mean but that Christ is in us to overcome the world for us? Just as surely as He is greater than he that is in the world, just that surely may we triumph through Him. Not a word is said about our strength or weakness. "He that is in us" is going to do the overcoming. "Our sufficiency is of God."³ Here is

¹ Phil. iv. 13. ² 1 John iv. 4. ³ 2 Cor. iii. 5.

a peculiar alliance. God allied with man. Think what it means. Suppose I undertake to protect a little sparrow against a pursuing hawk. It flies to me, and I propose to protect it. But the little frightened bird begins to say, "I am so very weak; I am not nearly so strong as my mate. I am one of the very weakest of sparrows. I am afraid we cannot resist the hawk." Foolish little sparrow. What can the trifling difference between individuals of your feeble type of being have to do with it? What can the strongest of you do in such a contest more than the weakest? Nestle here in my bosom. That is all I want you to do. Think how ridiculous it must appear in heaven's view, when we poor, helpless creatures begin to compare ourselves among ourselves, to see whether God can protect us. Tell me what the difference between the strength of one man and another can be in a contest between Him who has made and rules the worlds, and a mighty fallen spirit, who is the god of the whole world of lost men, taking them captive at his will. How absurd it would appear to us that a tiny gnat, so small as scarcely to attract the spider's attention, should begin to compare itself with other gnats in order to determine whether a man could deliver it from the web in which it is caught. And yet it is quite as reasonable as for us to begin to look at ourselves, and compare ourselves among ourselves to see whether "He that is in us" can deliver us from bondage to "him that is in the world." "Our sufficiency is in God." "He that is in us is greater than he that is in the world," and for this reason only we can overcome the world.

Hence we are told, "They which receive abundance

of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."¹ If Satan overcomes and tramples upon my life, do I reign in life? Does the captive reign? If sin has dominion over me in my life, do I reign in it? What is it to reign? Here is one who is to reign. Who is it? The Christian. What is he to reign in? In his own life. What will he reign over? Its foes, of course. How is he to reign? "By one, Jesus Christ." Do we say we cannot overcome the world by Him, then the world must reign. Is it so that we cannot overcome sin in the flesh? Then sin must reign. Do we say we cannot overcome Satan? Then Satan is sovereign. Whoever overcomes will reign. It is a wonderful and a certain truth that we may reign in life by Jesus Christ. Did not Paul reign through Christ? Did not John? Cannot we? Then if we are to reign in life, when are we to do so? If it is to be wholly by Jesus Christ, may it not begin the instant our lives are wholly surrendered to Him, and we begin in fact and literally to "live by faith?" Why should there be delay? It is the life to which we are called. It is the purchase of His blood. He is in us to give sovereign power over the foes of life. He has bought us victory. We are called to reign, to reign here, to reign now, to "reign in life."

Do we hunger and thirst after righteousness? We shall be filled. Christ "His own self bare our sins in His own body on the tree, that we being dead to sin, should live unto righteousness."² If it cannot be, the end for which He died is lost. He hath purchased it

¹Rom. v. 15. ²1 Pet. ii. 24.

for us. He hath brought it within our reach. "His divine power hath given unto us all things that *pertain* unto life and godliness."¹ Let us ponder this wonderful text. It tells us plainly that there is nothing that pertains unto "life or godliness" that is not "by divine power" "given unto us." But do we take the gift? Do we just believe that it is really true; that victory is ours by gift for the taking? Do we move out in its power? Or, are we still straining in impotency to compass this end by the flesh? We will fail. "All things which pertain unto life and godliness" must be "given by divine power." It takes "divine power." Nothing less can avail us. Victory then, must, as matter of necessity, be accepted as a gift. Let us cease from fruitless trying, and enter into power and triumph, by trusting and receiving. "Let us have grace whereby we may serve God acceptably." It is the only way.

Is it deliverance from sin for which we groan? It is pledged to us, not in what has been quoted only, but specifically. "Sin shall not have dominion over you: for ye are not under the law, but under grace."² We are no longer necessarily slaves to sin. We are delivered "from the power of Satan." Grace, mighty, all sufficient grace, has come to our rescue. It has conquered our foes for us. The flesh can no longer take us into "captivity to the law of sin in our members." "Walk in the Spirit and ye shall not fulfil the lust of the flesh."³ The Spirit of grace is sovereign. It comes to deliver. It is not that we grow stronger. Nay, verily. It is rather that we grow weak, that we

¹ 2 Pet. i. 3. ² Rom. vi. 14. ³ Gal. v. 16.

come to see our nothingness, that we cease from self works, and lose our lives, that we may have Christ's life abound in us. Does Paul say, "I labored more abundantly than they all?" It is that he may add, "yet not I, but the grace of God which was with me."¹

These scriptures must be stricken from the Bible before it can be shown that God's children are left with nothing better to be hoped for here, than a life of necessary weakness and sin. As truly as the Father held the human hand of Jesus, and upheld Him in His life, and filled Him with power to walk in holiness, just as true it is, that He has through abounding grace, made provision for us, that we too may "walk even as He walked."

¹ 1 Cor. xv. 10.

AS THE FATHER LOVED JESUS, SO HATH HE LOVED US.

Let us not be deceived. There is a life of victory, of rest, of peace that passes understanding, of sweet and personal spiritual communion with the Holy Spirit; a life in which Christ lives and reigns, and in which sin has no dominion over us. As surely as we are called to "walk even as He walked," "In His steps," it is our privilege, by the same power that enabled Him to live this life, to be like Him. However far such a life may seem to be removed from us, let us recognize the truth, that it is nevertheless embraced in the "hope of His calling." Let us set for ourselves no lower ideal. Let us aim at this, and hope for it always, and rest content with nothing short of it. Indeed we cannot. To be in fact and truth a child of God involves an imperishable desire for holiness. We cannot be content in the carnal state. The Father in His love will not allow it. He would bring us closer to His bosom.

Does anyone say, Jesus' life as a man is above us—that He was in a peculiar and exceptional sense the object of God's love, and hence we cannot be like Him? He himself denies it. He says of the Father, "Thou . . . hast loved them as Thou hast loved Me."¹ It was a peculiar love indeed, in being great, boundless, eternal; but not in the sense of being greater towards

¹ John xvii. 23.

Him than it is towards us. This is rendered yet more certain, if possible, when Jesus says of His own love towards us, "As the Father hath loved Me, so have I loved you."¹ He spake it not as a man, but as God the Son. It is the same love; the same in tenderness, the same in intensity, the same in constancy, the same in its length and breadth and and depth and height, the same in its eternal inseparableness from us.

Does not the apostle say so, in language that must have been designed to compass every contingency, that can arise in time or eternity, when he declares, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, SHALL BE ABLE to separate us from the love of God, in Christ Jesus?"²

It is the same love he bore the Son—the same—His love "in Christ Jesus." It is wonderful, but it is literally true, that just as impossible as it was to separate God's love from His Son Jesus Christ, just as impossible it is to separate His love from us, if we have taken Him as our life. Jesus says the Father loves us "as He loved Him." Does He? If He does, then indeed is it the same love? It unites Him to the one as certainly and as indissolubly as it did to the other.

What does it all mean? What can it mean, but that the humanity of Jesus is intended to reveal to us in unmistakable demonstration the relation which every child of God by regeneration sustains to the Father. He was the elder brother. He was the type

¹ John xv. 9. ² Rom. viii. 38, 39.

and pattern of a human son of God, such as each saved soul becomes in the new birth. As God loved Him, so precisely, doth He love every one who is "conformed to His image." All the power He manifested towards Him, He will under like conditions, and need, manifest towards us. All the blessings he bestowed upon Him as a man, He holds ready to bestow upon us, as "joint heirs with Him" of the same love. In His relations to the "Son of man" He simply exemplifies His relations to every son of man who accepts His love and salvation. As truly, and in the same sense, that He was the Father and God of Jesus as a man, He is also our Father and God. "I ascend unto My Father and your Father; and to My God, and your God."¹ As the Father, who always heard Jesus, who was always with Him, who kept His heart in perfect peace, who clothed Him with a wisdom that confounded the adversaries, and a power that overcame the world, and every form of temptation, that gave to Him a life without spot; the Father, who fulfilled His own will and purposes in His life, and hath exalted Him above all principality and power, and every name that is named both in earth and heaven; as the Father loved Jesus, so doth He love us. It is not fancy. It is not inference. It is not strained interpretation. It is the most obvious meaning of the plain declaration of Jesus himself.

It was a wonderful love truly. It compassed time and eternity—the world that now is and that which is to come. How great was it? We cannot know. It passes knowledge. But we do know it supplied His

¹ John xx. 17.

every spiritual want, it sustained Him in every degree of trial, it held His hand and kept Him in perfect Holiness, it touched and blessed every moment of his days and nights. It was perfect love. How well does He love us? Even as He loved Him.

If it was by infinite love He hath appointed Jesus "heir of all things," even by the same love, hath He made us "heirs of God and joint-heirs" with Him. Heirs of "all things," whether "the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's."¹ Ah, we cannot take it in. "All is ours." The Father hath said it. Ours here, ours now. Are they right things of "the world?" They are ours; are they things that pertain "to life and godliness?" by His "divine power" He hath given them unto us; are they things that conquer "death?" they are ours; are they things that arise from exigencies of the "present?" they are ours; are they "things to come"—things that secure and crown the future? they are ours. "All are ours." Let us not scandalize our Father by going emaciated and lean for the bread of life, when he hath at such cost brought abundance to the door of every heart; by going naked and destitute, when a white robe of righteousness in Christ Jesus hath been prepared for us; by subserviency to sin, when we are called to "reign in life" by Jesus Christ; by being cast down and distressed with doubt and gloom and fear, when we are called to joy unutterable and full of glory, to a peace that passes knowledge, to a rest that brings heavenly and unbroken calm, to a perfect love which casteth out fear. Oh, ye heirs of all

¹ 1 Cor. iii. 21-23.

things that pertain to the life that now is, and to that which is to come, ye children of the most high God, lift up your heads. He hath called us with a wonderful calling. Let us believe Him. He hath called us to power, to honor, to holiness, and to glory. Let us rejoice in the boundlessness of the mercy He hath shown us. Let us ring out songs of victory and praise. Let us clap our glad hands. Let us give Him glory. The Father loves us. As he hath loved the Son, so hath He loved us.

“Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”

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